

J. C. Brown

The Sincere

CONVERT:

Discovering the small number of
TRUE BELIEVERS,
And the great difficulty of
SAVING CONVERSION.

Wherein are excellently and plainly opened
these choice and Divine Principles :

- Viz.* {
1. That there is a God, and this God is most glorious.
 2. That God made Man in a blessed estate.
 3. Man's misery by his fall.
 4. Christ the onely Redeemer by price.
 5. That few are saved, and that with difficulty.
 6. That Man's perdition is of himself.

Whereto is now added

The SAINT's JEWEL, shewing how to
apply the Promises; and
The SOUL's INVITATION unto
Jesus Christ.

By THO. SHEPPARD, *sometimes of Emanuel Colledge in Cambridge.*

*Strait is the gate and narrow is the way which leadeth unto life,
and few there be that find it. Matth. 7. 14.*

L O N D O N,

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JOHN CARTER BROWN.

To the
Christian READER.

IN these evil and perillous times, God hath not left us without some choice mercies. Our sins abound, and his mercies superabound. The Lord might justly have spoken those words of death against us, which of old he did against the Jews, I have taken away my peace from this people, loving-kindness and mercies: which had he pulled from us, we had cause enough to mourn with Rachel, and to refuse comfort; for all our happiness lies wrapt up in peace, loving-kindness and mercy. But God is yet good unto Israel, (Psal. 73. 1.) he commands deliverances for Jacob, (Psal. 44. 4.) he over-rules all the powers of darkness, (Psal. 76. 10.) and tells the sons of Belial, (men of corrupt minds, and cursed practice,) that they shall proceed no farther, but that their folly shall be manifest unto all, (2 Tim. 3. 8, 9.) He makes all enemies, ~~all~~ Devils, all creatures, to further his own glory, and the good of his peculiar people. When times are naughty and dangerous, he saith, Come, my people, enter into thy chambers; and shut thy doors about thee, hide thy self as it were for a little moment, till the indignation be overpast (Isa. 26. 10.) If troubles threaten life, he saith, When thou passest through the waters I will be with thee, and through the Rivers, they shall not over-flow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flames kindle upon thee: for I am the Lord thy God, &c. Isa. 43. 3. When enemies are incensed, fears and sorrows multiplied, he saith, Fear thou not, for I am with thee; be

To the Reader.

not dismayed, for I am thy God : I will strengthen thee, I will help thee, yea I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded, they shall be as nothing ; and they that strive with thee shall perish, *Isai. 41. 10, 11.* Such words of comfort and life doth God speak unto his. And among other mercies, he stirs up the spirits of his servants to write many precious truths and tracts to further the everlasting good of his beloved ones. If the bottomless pit be open, and smoak rise thence, to darken the aire, and obscure the way of the Saints, *Rev. 5. 2.* Heaven also is opened, *Rev. 11. 19.* and there are lightnings and voices, to enlighten their spirits, and direct their paths. Had ever any Age such lightnings as we have? Did ever any speak, since Christ and his Apostles, as men now speak? We may truly and safely say of our Divines and Writers, The voice of God and not of man: Such abundance of the Spirit hath God poured into some men, that it is not they, but the Spirit of the Father that speaks in them.

What infinite cause hath this Age to acknowledge the unspeakable mercy of God in affording us such plenty of spiritual Tractates, full of Divine, necessary, and conscience-searching truths, yea precious, soul-comforting, and soul-improving truths? Such whereby Head, Heart, and Soul-cheating errors, are discovered, and prevented; such as soundly difference true grace from all seemings and paintings. No time, no Nation exceeds us herein: and shall we that abound in truths be penurious in praises? Consider, Reader, whether spiritual truths be not worthy of thy choicest praises. Every divine truth is one of Gods eternal thoughts, it's heaven-born, and bears the Image of God. Truth is the glory of the sacred Trinity. Hence the Spirit is called Truth, *Jer. 5. 6.* Christ is called Truth, *John 14. 6,* and God himself

To the Reader.

self is said to be the God of Truth, Deut. 32. 4. It is so delightful to him, that his eyes are always upon the Truth, Jer. 5. 1. and when the onely wise God would have men make a purchase, he counsels them to buy the Truth. And is it not good counsel? Is it not a good purchase? Can you bestow your pains, or lay out your money better? If you be dead in sins and trespasses, Truth is the seed of a new life, of a heavenly birth, Jam. 1. 18. If you be in any bondage, Truth can make you free, John 8. 32. If compassed about with enemies, Truth can shield thee, Ps. 91. 4. If you be full of filthy thoughts and lusts, or any impurities, the Truth can sanctifie you, John 17. 17. If darkness and faintness possess your souls, Truth is lumen & pabulum animæ, the light and life of the soul. Psal. 119. 105.

Let us then advance our thoughts of Truth, and rate it above all sublunary things, and buy it though it cost us all: it is no Simony, it is not too dear, you cannot over-value Truth. It is sister to the Peace of God, which passeth all understanding. See how God himself estimates his word and truth, Psalm 138. 2. Thou hast magnifi'd thy Word above all thy Name. Whatsoever God is known by besides his Word, is beneath his Word. Take the whole Creation, which is God's name in the greatest letters, it's nothing to his word and Truth. Therefore Christ tells the Pharisees, it is easier for Heaven and Earth to pass, then one tittle of the Law to fail. If the least Jod or Tittle of the Law be prized by God above all the World, let us take heed of undervaluing the great and glorious Truths of the Gospel, and settle it as a Law upon our hearts, that we can never over-prize or yield sufficient praise for any truth.

Men can praise God for the blessings of the field, the Seas, the Womb, and of their Shops; but where is the man that praises God for his blessing of blessings, for Truth, for good books, for heavenly treatises? Men seldome purposely

To the Reader.

lift up their hearts and voices to Heaven to praise God for the riches of knowledge bestowed upon them. In good books you have mens labours, and Gods truth: the tribute of thank is due for both; that God enables men to so great labours, and that he conveys such precious treasure through earthen vessels. David thought it his duty to praise God for Truth, Psal. 143. 2. and hath left it upon record for our imitation. He saw such excellency, and found so much sweet gain in Truth, that he must break out into praises for it.

Reader, give over thy old way of slighting and censuring mens labours. Experience hath long since told thee, that no good comes that way. Now learn to turn thy prejudice unto praises, and prove what will be the fruit of honouring and praising God for truths dispensed by his faithful servants. Let me tell thee, this is a chief way to keep Truth still amongst us. If Truths be not received with the love of them, and God honoured for them, presently strong delusions come, and Truth must suffer or flie. God hath made good that promise in Jeremy, he hath revealed unto us abundance of peace and truth, and we through ingratitude have forfeited both. Our peace is shaken, and who can promise himself with Hezekiah, there shall be peace and truth in my days? Peace may fail thee, but let not Truth. Every good Christian may, and should say, with the good King, there shall be Truth in my days, if not Peace and Truth. I will so far honour Truth, as to receive the love of it. I will hold it fast by faith, hold it forth by practice, praise God daily for it, and venture all in defence of it. So did the Martyrs, whose memory is sweet, and whose regard is great. It is better suffering for truth, then with truth: yet if Truth must suffer, or can die, better it is to die with Truth than out-live it.

*But that Truth may live, and we live by Truth, let us magnifie God much for Truth, for his Word, and good books
that*

To the Reader.

that spring thence. Some probably may say, it's enough to praise God for his Word, other books are not tanti. Wilt thou praise God for the Sea, and be unthankful for the Rivers and Springs? Wilt thou lift up thy voice for the great waters, and be silent for the silver drops and showers? If the former rain affect thee, be not ungrateful for the latter. God would have men to value his servants, and praise him for their labours.

But they have errors in them.

Be it so; shall we refuse to praise God for the Flowers and the Corn, because there be some weeds in the Garden, and Thistles in the Field? Prejudice not thy self, buy, read, take thy delight: Here is a Garden without Weeds, a Corn-field without Cockle or Darnel, Thorn or Thistle. Art thou a Sincere Convert? Here are truths suitable, solid, and wholesome; thou mayst feed and feast without fear.

The Author is one of singular Piety, inward acquaintance with God, skill'd in the deceits of mens hearts, able to enlighten the dark corners of the little world, and to give satisfaction to staggering spirits. His work needs not the purple of anothers commendation to adorn it. But because custome, not necessity, (for it is Truths prerogative to travel without a passport) I say, because custome causeth Truth to crave and carry Epistles Commendatory; know that the work is weighty, quick and spiritual: and if thine eye be single in perusing it, thou shalt find many precious, soul-searching, soul-quickenings, and soul-enriching truths in it; yea, be so warned and awakened, as that thou canst not but bless God for the man and matter, unless thou be possess'd with a dumb Devil.

To conclude; Christian Reader, take heed of unthankfulness: spiritual mercies should have the quickest and fullest praises. Such is this work, thou foresawest it not, thou contributedst nothing to the birth of it: It's a preventing

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mercy. By it and other of the same nature, God hath made knowledge to abound, the waters of the Sanctuary are daily increased, and grown deep. Let not the waters of the Sanctuary put out the fire of the Sanctuary. If there be no praise, there is no fire. If thy head be like a Winter's Sun, full of Light, and heart like a Winter's earth, without fruit; fear lest thy light end in utter darkness, and the Tree of knowledge deprive thee of the Tree of life. The Lord grant thou mayest find such benefit by this work, as that thy heart may be ravished with Truth, and raised to praise God to purpose, and made to pray, Lord, still send forth thy light and truth, that they may lead us. So prays

Thine in Christ,

W. Greenhill,

The

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Another Book published by Mr. Thomas Sheppard,
called *The sound Believer.*

An

A N INTRODUCTION

To the Work.

TH E knowledge of Divinity is necessary for all sorts of men, both to settle and establish the good, and to convert and fetch in the bad.

Gods Principles pull down Satans false Principles set up in mans head, loved and believed with mens hearts, and defended by their tongues. Whilst these strong holds remain unshaken, the Lord Jesus is kept off from conquering of the soul.

Now spiritual truths are either such as tend to enlarge the understanding, or such as may work chiefly upon the affections. I pass by (in this knowing age) the first of these, and (being among a people whose hearts are hard enough) I begin with the latter sort: For the *understanding*, although it may literally, yet it never savingly entertains any truth until the *affections* be therewith smitten and wrought upon.

I shall therefore here prosecute the unfolding of these divine Principles.

The Principal Heads insisted upon.

First, that there is one most glorious God.

Secondly, that this God made all mankind at first in Adam in a most glorious estate.

Thirdly,

Thirdly, that all Mankind is *now* fallen from that estate into a bottomless gulph of sin and misery.

Fourthly, that the Lord Jesus Christ is the onely means of Redemption of this estate.

Fifthly, that those that are sayed out of this woful estate by Christ are very few, and that these few are saved with much difficulty.

Sixthly, that the greatest cause why so many die and perish in this estate is from *themselves*: either,

1. By reason of their *bloudy ignorance*, they know not their misery. Or,
2. By reason of their *carnal security*, they feel not, they groan not under their sin and misery.
3. By reason of their *carnal confidence*, they seek to help themselves out of their misery by their own duties, when they see or feel it. Or,
4. By reason of their *False faith*, whereby they catch hold upon, and trust unto, the merits of Christ too soon, when they see and feel they cannot help themselves.

(1)

THE
SINCERE
CONVERT:

Discovering the small number
OF
TRUE BELIEVERS.

CHAP. I.

That there is a God, and this God is most glorious.

Exod. 33. 18.

I beseech thee shew me thy Glory.

THIS is the first divine Truth, and The first
there are these two parts consider- Principle.
able in it.

1. That there is a *God*.

2. That this God is *most glorious*.

I will begin with the first part, and prove (omitting many Philosophical Arguments) *That there is a God, a true God*: For every Nation almost in the World, until Christ's coming, had a several God. Some worshipped the *Sun*, some the *Moon*, called by *Ezekiel the Queen of Heaven*, which some made Cakes unto; some *the whole Heavens*: some worshipped the *Fire*,

B

some

There is a
God.

Plin. lib. 1.
Nat. Hist.

Rom. 1.

God the Be-
ing of Be-
ings.

Sin blows out
the Light of
Nature.

The first
ground to
prove a God.

some the *bruit Beasts*; some *Baal*, and some *Molech*. The Romans (saith *Varro*) had 6000 Gods: who imprisoning the light of nature *were given up to sins against nature*, either to worship *Idols* of mans invention, as the ignorant; or *GOD and Angels* in those Idols, as the learned did. But these are all false Gods.

I am now to prove that *there is one true God*, the Being of Beings, or the first Being. Although the proving of this Point seems needless, because every man runs with the cry, and saith *there is a God*; yet few thoroughly believe this Point. Many of the children of God, who are best able to know mens hearts, because they *onely* study their hearts, feel this temptation, *Is there a God?* bitterly assaulting them sometimes. The Devil will sometimes undermine, and seek to blow up the strongest walls and bulwarks. The light of Nature indeed shews that *there is a God*; but how many are there that, by foul sins against their conscience, blow out and extinguish almost all the Light of Nature? And hence though they dare not conclude, because they have some light, though dim; yet if they saw their heart, they might see it secretly suspect and question, *whether there be a God*. But grant that none questions this truth, yet we that are builders must not fall to a work without our main props and pillars. It may appear therefore that there is a God, from these grounds.

First, *From the works of God*, Rom. 1. 20. When we see a stately House, although we see not the man that built it, although also we know

know not the time when it was built, yet will we conclude thus, surely some wise Artificer hath been working here : can we, when we behold the stately Theatre of heaven and Earth, conclude other, but that the finger, arms, and wisdom of God have been here, although we see not him that is invisible, and although we know not the time when he began to build ? Every creature in Heaven and Earth is a loud Preacher of this truth. Who set those Candles, those torches of Heaven on the Table ? Who hung out those Lanterns in Heaven to enlighten a dark World ? Who can make the statue of a man, but one wiser than the stone out of which it is hewn ? Could any frame a man, but one wiser and greater than man ? Who taught the Birds to build their nests, and the Bees to set up and order their Common-wealth ? Who sends the Sun post from one end of Heaven to the other, carrying so many thousand blessings to so many thousands of people and Kingdoms ? What power of men or Angels can make the least pile of grass, or put life into the least flie, if once dead ? There is therefore a power above all created power, which is *God*.

There is a
God.

Secondly, *From the word of God.* There is such a majesty stirring, and such secrets revealed in the Word, that if men will not be wilfully blind, they cannot but cry out, *The voice of God, and not the voice of man.* Hence Calvin undertakes to prove the Scripture to be the Word of God, by reason, against all atheists under Heaven. Hast thou

The second
ground to
prove a God,

There is a
God.

not thought sometimes at a Sermon, the Minister hath spoken to none but thee, and that some or other hath told the Minister what thou hast said, what thou hast done, what thou hast thought? now that word which tells thee the thoughts of thy heart can be nothing else but the Word of an all-seeing God, that searcheth the heart.

It is the word
of God that
quickeneth the
dead.

Again, that word which quickneth the dead is certainly God's Word: but the word of God ordinarily preached *quickeneth the dead*; it maketh the blind to see, the dumb to speak, the deaf to hear, the lame to walk, those that never felt their sins to load them, to mourn, those that never could pray, to breath out unutterable groans and sighs for their sins.

The third
ground to
prove a God.

Thirdly, *From the children begotten of God*: For we may read in mens foreheads, as soon as ever they are born, the sentence of death; and we may see by mens lives what hellish hearts they have. Now there is a time that some of this monstrous brood of men are quite changed, and made all new; they have new minds, new opinions, new desires, new joys, new sorrows, new speeches, new prayers, new lives; and such a difference there is betwixt these and others, that they are hated by others who loved them well while they loved their sins: and whence came this strange change? Is it from themselves? No; for they hated this new life and these new men once themselves. Is it because they would be credited thereby? No; it is to be hated

Job 3. 3.

The Sincere Convert.

5

There is a
God.

hated of father, mother, friends, and maligned every-where. Is it out of simplicity, or are their brains grown crazy? They were indeed once fools, and I can prove them all to be *Solomon's* fools: but even simple men have been known to be more wise for the world, after they have been made new. But lastly, is it now from a slavish fear of Hell, which works this alteration? Nothing less; they abhor to live like slaves in *Bridewell*, to do all for fear of the whip.

Fourthly, *From God's Register, or Notary*, The fourth which is in every man; I mean the Conscience of man; which telleth them there is a God: and although they silence it sometimes, yet in time of thunder, or some great plague, as *Pharaoh*, or at the day of death, when they are near God's tribunal, then they acknowledge him clearly. The fearfull terrors of conscience prove this, which like a Bailiff arrests men for their debts; *Ergo*, there is some Creditor to set it on: sometimes like a hangman it torments men; *Ergo*, there is some strange Judge that gave it that Command. Whence arise these dreadful terrors in men? Of *themselves*? No surely: all desire to be in peace, and so to live and sleep in a whole skin. Comes it from *Melancholy*? No; for *Melancholy* comes on by degrees: these terrors of Conscience surprize the Soul suddenly at a Sermon, suddenly after the commission of some secret foul sin. Again, *Melancholy* sadness may be cured by *Physick*; but many Physicians have given such men over to other

There is a
God.

Physicians. Melancholy sadness may be born; *but a wounded spirit who can bear?* Thus you see that *there is a God.*

Object.

Object. *Who ever saw God, that every one is thus bold to affirm that there is a God?*

Ans.

Ans. Indeed his face never was seen by mortal man; but his back parts have been seen, are seen, and may be seen by all the world, as hath been proved.

Object.

Object. *All things are brought to pass by second causes.*

Ans. 1.

Ans. 1. What though? Is there no master in the house, because the servants do all the work? This great God maintains state by having all the creatures in subjection; yet sometimes we may cry out in beholding some special pieces of his administration: Here is the Finger of God.

Ans. 2.

2. What though there be such confusion in the world, as that shillings stand for pence, and counters stand for pounds, the best men are bought and sold at a low rate, and worst men prized and preferred: yet if we had eyes to see and conceive, we should see an harmony in this discord of things. God is now, like a wise Carpenter, but hewing out his work. There is a Lumber and confusion seemingly among us: let us stay till the day of judgement, and then we shall see infinite wisdom in fitting all this for his own glory, and for the good of his people.

Object.

Object. *But if there be a God, why hears he not his peoples Prayers? Why doth he forget them when they have most need of him?*

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I answer, *Noah's Dove* returns not presently with an Olive-branch of peace in his mouth. Prayer sometime that speeds well returns not presently, for want of company enough to fetch away that abundance of mercy which God hath to give. The Lord ever gives them their asking in money or money-worth, in the same thing or a better. The Lord ever gives his importunate beggars their desires, either in pence by little and little, or by pounds: long he is many times before he gives, but payeth them well for their waiting.

There is a God.

Ans.

This is a Use of *Reproof to all Atheists*, either in *opinion* or *practice*.

Use 1.

First in *opinion*; such as either conclude, A discovery or suspect there is no God. Oh blasphemous of Atheism. thoughts! Are there any such men? Men? nay Beasts, nay Devils, nay worse than Devils, for they *believe and tremble*. Yet *the fool hath said in his heart, there is no God*, Psal. 14. 1. Men that have little heads, little knowledge without hearts, as Scholars sometimes of weak brains, being guided onely by their Books, seeing how things come by second causes, yet cannot raise their dull thoughts to the beholding of a first cause. Great Politicians are like children, always standing on their heads, and shaking their heels against Heaven: these think Religion to be but a piece of policy, to keep people in awe. Profane persons desiring to go on in sin without any rub or check for sin, blow out all the Light of Nature, wishing there were no God to punish, and therefore are willing to suspect and

There is a
God.

scruple that not to be which indeed is. Those also that have sinned secretly, though not openly, against nature, or the light of conscience: God smites them for Incest, Sodomy, Self-pollution, with dismal blindness. Those also that are notorious worldlings, that look no higher than their barns, no farther than their shops: the world is a pearl in their eye; they cannot see a God.

If no God,
no Heaven,
nor Hell.

Lastly, I suspect those men that never found out this thief, this sin, that was bred and born with them, nor saw it in their own hearts, but there it lies still in some dark corner of their souls to cut their throats: these kind of men sometimes suspect there is no God. O! this is a grievous sin; for if no God, no Heaven, no Hell, no Martyrs, no Prophets, no Scriptures. - Christ was then a horrible liar, and an Impostor. Other sins wrong and grieve God, and wound him; but this sin stabs the very heart of God, it strikes at the life, and is (as much as lies in sinful man) the death of God: for it saith, *There is no God.*

A second re-
proof to
Atheists.

Secondly, this reproveth Atheists *in practice*, which say there is a God, and question it not, but in works they deny him. He that plucks the King from his Throne is as vile as he that saith he is no king. These men are almost as bad as Atheists in opinion. And of such dust-heaps we may find in every corner, that in their practice deny God; men that set up other gods in God's room, their *wealth*, their *honour*, their *pleasure*, their *backs* and *bel-lies*, to be their gods; men that make bold to do

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do that against this true God which Idolaters dare not do against their Idol-Gods, and that is, continually to wrong this God; men that seek not for all they want by prayer, or return all back again to God by praise.

There is a
God

A second Use is, *for exhortation*. Oh labour to see and behold this God. Is there a God, and thou wilt not give him a good look? Oh pass by all the rivers, till thou come to the spring-head; wade through all creatures, untill thou art drowned, plunged, and swallowed up with God. When thou seest the Heavens, say, *Where is that great Builder that made this?* When thou hearest of mutations of Kingdoms, say, *Where is the Lord of Hosts, the great Captain of these Armies?* When thou tastest sweetness in the Creature, or in God's Ordinances, say, *Where is sweetness it self, beauty it self? Where is the Sea of these drops, the Sun of these beams?* Oh that men saw this God! It's Heaven to behold him: thou art then in a corner of Hell, that canst not, dost not see him; and yet what is less known than God? Methinks, when men hear there is a God about them, they should be groveling in the dust, because of his glory: If men did see him, they would speak of him. Who speaks of God? Nay, men cannot speak to God; but as beggars have learned to cant, so many a man to pray. Oh, men see not God in prayer, therefore they cannot speak to God by prayer. Men sin, and God frowns, (which makes the Devils to quake) yet mens hearts shake

There is a
God.

Use 3.
Make choice
of God for
thy God.

shake not because they see him not.

Use 3. Oh make choice of this God as thy God. What though there be a God, if he be not thy God, what art thou the better? Down with all thy Idol-gods, and set up this God. If there be any creature that ever did thee any good, that God set not a-work for thy good, love that, think on that as thy God. If there be any thing that can give thee any succour on thy death-bed, or when thou art departed from this world, take that to be thy God. Thou mightest have been born in *India*, and never have heard of the true God, but worshipped the Devil for thy God, Oh therefore make choice of him alone to be thy God; give away thy self wholly and for ever to him, and he will give away his whole self everlastingly unto thee. Seek him weeping, and thou shalt find him. Bind thy self by the strongest oaths and bonds in Covenant to be his, and he will enter into Covenant with thee, and so be thine, *Jer. 50. 3, 4, 5.*

Use 4.

The fourth Use is, an Use of comfort to them that forsake all for this God: thou hast not lost all for nought, thou hast not cast away substance for shadows, but shadows for somewhat, *Prov. 8. 18.* When all comfort is gone, there is a God to comfort thee. When thou hast no rest here, there is a God to rest in: when thou art dead, he can quicken thee; when thou art weak, he is strong; and when friends are gone, he will be a sure one to thee.

Thus much of the first part of this Doctrine,

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II

ctrine, or divine truth, *That there is a God*: There is a
Now it followeth to shew you that this God is ^{God}
a *most glorious God*, and that in four things he
is glorious.

1. In his *Essence*.
2. In his *Attributes*.
3. In his *Persons*.
4. In his *Works*.

1. He is Glorious in his *Essence*. Now what 1. Gods Es-
this glory is, no man or Angel hath, doth, or ^{sence.}
ever shall know. Their cockle-shell can ne-
ver comprehend this Sea; he must have the
wisdom of God and so be a God, that com-
prehendeth the *Essence* of God: but though
it cannot be comprehended what it is, yet it
may be apprehended that it is incomprehen-
sible and glorious; which makes his glory to
be the more admired; as we admire the lustre
of the sun the more, in that it is so great we
cannot behold it.

2. *God is glorious in his Attributes*, which 2. Gods At-
are those divine perfections whereby he makes ^{tributes.}
himself known unto us. Which *Attributes*
are not qualities in God but natures. God's
Wisdom is God himself, and God's *Power* is
God himself, &c. Neither are they divers
things in God, but they are divers onely in
regard of our understanding, and in regard
of their different effects on different objects.
God punishing the wicked, is the Justice of
God; God compassionating the miserable, is
the mercy of God.

Now the *Attributes* of God, omitting cu-
rious divisions are these,

1. He

There is a
glorious
God.

An explana-
tion of God's
attributes.

1. A spiritu-
al God.

2. A living
God.

3. An infi-
nite God.

4. An eternall
God.

5. An All-
sufficient
God.

1. He is a *Spirit*, or a Spiritual God, *John* 4. 24. therefore abhors all worship and all duties performed without the influence of the Spirit; as, to confess thy sins without shame or sorrow, and to say the Lord's Prayer without understanding, to hear the Word that thou mayest onely know more, and not that thou mayest be affected more. Oh, these carcasses of holy duties are most odious sacrifices before God.

2. He is a *living God*, whereby he liveth of himself, and gives life to all other things. Away then with thy dead heart to this Principle of life to quicken thee, that his Almighty power may pluck thee out of thy sepulchre, unloose thy grave-clothes, that so thou mayest live.

3. He is an *infinite God*, whereby he is without limits of being, *2 Chr.* 6. 18. Horrible then is the least sin that strikes an infinite great God, and lamentable is the estate of all those with whom this God is angry: thou hast infinite goodness to forsake thee, and infinite power and wrath to set against thee.

4. He is an *Eternal God*, without beginning or end of being, *Psal.* 80. 1. Great therefore is the folly of those men that prefer a little short pleasure before this eternal God; that like *Esau* sell away an everlasting inheritance for a little pottage, for a base lust and the pleasure of it.

5. He is an *All-sufficient God*, *Gen.* 17. 1. What lack you therefore, you that would fain have this God, and the love of this God, but you

you are loth to take the pains to find him, or There is a
to be at cost to purchase him with the loss of glorious
all? Here's infinite, eternal, present sweet- God.
ness, goodness, grace, glory and mercy, to
be found in this God. Why post you from
mountain to hill? why spend you your mo-
ney, your *thoughts, time, endeavours*, on things
that satisfie not? Here is thy resting-place. Thy
cloaths may warm thee, but they cannot feed
thee; thy meat may feed thee, but cannot heal
thee; thy Physick may heal the, but cannot
maintain thee; thy money may maintain thee,
but cannot comfort thee, when distress of con-
science and anguish of Heart come upon thee.
This God is joy in sadness, light in darkness, God is joy in
life in death, Heaven in Hell. Here is all thine sadness.
eye ever saw, thine heart ever desired, thy
tongue ever asked, thy mind ever conceived.
Here is all light in this Sun, and and all water
in this Sea, out of whom, as out of a Crystal
Fountain, thou shalt drink down all the re-
fined sweetness of all creatures in Heaven and
Earth for ever and ever. All the world is now
seeking and tiring out themselves for rest:
here onely it can be found.

6. He is an *Omnipotent God*, whereby he 6. An omni-
can do what-ever he will: yield therefore, potent God.
and stand not out in the sinfull or subtil close
maintenance of any one against this God
so powerfull, who can crush thee at his plea-
sure.

7. He is an *All-seeing God*: He knows 7. An All-
what possibly can be or may be known: ap- seeing God.
prove thy self therefore to this God only in
all

There is a
glorious
God.

all thy wayes. It's no matter what men say, censure or think of thee. It's no matter what thy fellow-actours on this Stage of the world imagine. God is the Great Spectatour that beholds thee in every place: God is thy Spie, and takes compleat notice of all the actions of thy life; and they are in print in Heaven, which that great Spectatour and Judge will open at the great day, and read aloud in the ears of all the World. Fear to sin therefore in secret, unless thou canst find out some dark hole where the eye of God cannot discern thee. Mourn for thy secret neglect of Holy duties, mourn for thy secret hypocrisie, whoredom, prophaneness; and with shame in thy face come before this God for pardon and mercy. Admire and wonder at his patience, that, having seen thee, hath not damned thee.

8. A true
God.

8. He is *a true God*; whereby he means to do as he saith. Let every child of God therefore know to his comfort, that whatsoever he hath under a *Promise*, shall one day be all made good: and let all wicked men know, what-ever threatning God hath denounced, whatsoever arrows are in the bow-string, will one day flie and hit, and strike deep; and the longer the lord is a-drawing, the deeper wound will God's arrow (that is, God's *threatning*) make.

9. An holy
God.

9. He is *an holy God*: Be not ashamed therefore of Holiness, which if it ascend above the common strain of honesty, the blind and mad world accounts it madness. *If the right-*

ous, that is, those that be most holy, *be scarce*. There is a
ly saved, where shall the ungodly and the sinner glorious
appear? 1 Pet. 4. 18. Where? not before God.

Saints nor Angels, for holiness is their trade,
 not before the face of the Man Christ Jesus,
 for holiness was his *meat and drink*; not be-
 fore the face of a blessed God, for holiness is
 his nature; not in Heaven, for no unclean
 thing crawls there: they shall never see God,
 Christ, Saints, Angels, or Heaven, to their
 comfort, that are not holy. Wear therefore
 that as thy Crown now, which will be thy
 glory in Heaven; and if this be *to be vile*, be
 more vile.

10. He is *a just and merciful God*: just in 10. A just
 himself, and so will punish all sin; merciful and merciful
 in the face of Christ, and so will punish no sin, God.
 having already born our punishments for
 them. A just God against a hard-hearted
 sinner, a merciful God towards an humble
 sinner. God is not all Mercy, and no Justice;
 nor all Justice, and no mercy. Submit to him,
 his mercy embraceth thee: Resist him, his
 justice pursues thee. When a Child of God is
 humbled indeed, commonly he makes God a
 hard-hearted, cruel God, loth to help; and
 saith, Can such a sinner be pardoned? A
 wicked man that was never humbled, makes
 God a God of clouts, one that (howsoever he
 speaks heavy words, yet he is a merciful God
 and) will not do as he saith; and he finds it
 no difficult work to believe the greatest sin
 may be pardoned. Conceive therefore of
 him as you have heard.

Thirdly,

There is a
glorious
God.

3 God is glo-
rious in his
Persons.

Thirdly, *God* is glorious in his *Persons*, which are three; *Father* begetting, *Son* begotten, and the *Holy Ghost*, the third Person, proceeding. Here the *Father* is called *the Father of glory*, *Ephes. 1.* Christ is called *the Lord of glory*, *1 Cor. 2.* and the Spirit is called *the Spirit of glory*, *1 Pet. 4.* The Father is glorious in his great work of *Election*; the Son is glorious in his great work of *Redemption*; the Holy Ghost is glorious in his work of *Application*: The Father is glorious in chusing the House; the Son is glorious in buying the House; the Spirit is glorious in dwelling in the House; that is, the Heart of a poor lost sinner.

4 God is glo-
rious in his
works.

The end of
the first Prin-
ciple.

4. He is glorious in his *Works*; in his works of *Creation*, and in his works of *Providence* and *Government*: wonder therefore that he should so vouchsafe to look upon such worms, such dunghills, such Lepers as we are; to provide, protect, to slay his Son, to call, to strive, to wait, to give away himself and all that he is worth unto us. Oh fear this God when you come before him. People come before God in prayer as before their fellows, or as before an Idol: People tremble not at his voice in the word. A King or Monarch will be served in state: yet how rudely, how slovenly do men go about every holy duty? Thus much for the first principal Head, *That there is one most glorious God*, Now we are to proceed to the second.

CHAP. II.

That this God made all mankind at first in a The second
most glorious and happy estate, like unto him- Principle.
self.

FOR the opening of which Assertion I have chosen this Text, *Eccl. 7. 29. God made man righteous*; which clearly demonstrates,

That God made all mankind at first in *A-* DoA.
dam, in a most glorious, happy, and righteous estate: Man, when he came first out of God's Mint shined most glorious. There is a marvellous glory in all creatures, (the servants and household-stuff of man;) therefore there was a greater glory in Man himself, the end of them. God calleth a Parliament, and gathers a Council when Man was to be made; and said, *Come let us make Man in our own image*: as though all the wisdom of the Trinity should be seen in the Creation of Man. The creature Man's servant.

Wherein did the glory and blessedness of Object.
Man appear?

In the impression of God's Image upon him, *Gen. 1. 26.* Can there be any greater glory for a *Joseph*, for a Subject, than to be like his Prince? Answ.

What was the Image of God? Object.

The Schoolmen and Fathers have many curious (yet some necessary, though difficult) questions about this. I will omit all theirs Answ.
C and

Man made in a blessed estate. and tell you onely what is the Apostle's judgment, *Col. 3. 20.* out of which this generall description of God's Image may be thus gathered: *It is men's perfection of holiness, resembling God's admirable Holiness, whereby God in man. onely man pleaseth God.*

Eph. 4. 4. 23.

The Image of

For all other inferior creatures did carry the marks and footsteps of God's *Power, Wisdom, Goodness*, whereby all these Attributes were seen. One of the most perfect Attributes, his *Holiness*, he would have men onely appear in, and be made manifest by *man*, his best inferiour creature: as a King's wisdom and bounty appears in managing the affairs of all his Kingdom; but his Royal, Princely, and most eminent perfections appear in the face and disposition of his Son, next under him. But more particularly this Image of God appeared in these four particulars.

1. In man's understanding.

1. In man's *Understanding*: this was like unto God's. Now *God's Image* here chiefly consisted in this particular, *viz.* As God saw himself, and beheld his own infinite, endless glory and excellency; so man was privy to God's excellency, and saw God most gloriously: as *Moses*, though a sinfull man, saw him face to face; much more *Adam*, a perfect man. God loving man, could do no less than reveal himself to man.

2. In his affections.

2. In his *Affections*, the Image of God chiefly appeared in two things.

First, as God, seeing himself, loved himself: so *Adam*, seeing God, loved this God more than the World, more than himself. As

Iron

Iron put into the fire seems to be nothing but fire: so *Adam*, being beloved of God, was turned into a lump of love, to love God again. Man made in a blessed estate.

Secondly, as God delighted in himself; so did *Adam* delight in God, took sweet repose in the bosome of God. Methinks I see *Adam* rapt up in continual ecstasies in having this God. Prov. 8.

3. In his Will, the Image of God chiefly appeared in two things. 3. In man's will.

First, as God onely willed himself as his last end: so did *Adam* will God as his last end, not as man doth now.

Secondly, as God willed nothing but good; so did *Adam* will nothing (though not immutably) but Good, for God's will was *his*.

4. In *his* Life God's Image did appear thus, that even as God, if he had assumed man's nature, would have lived outwardly, so did *Adam*: for God would have lived according to his own will, law, and rule, so did *Adam*. *Adam*'s body was the Lantern through which Holiness, like a Lamp burning in his heart, shined; this was God's Image, by means of which (as it is said in the description) he pleased God; similitude being the ground of love: and hence God did most dearly love him, and highly honour him to be Lord over all creatures; no evil (continuing in that estate) could hurt him: here was no sorrow, no sickness, no tears, no fears, no death, no hell; nor ever should have been, if there he had stood. 4. In his life.

Man made in
a blessed e-
state.

Object. How was this Estate ours?

Answer. As Christs righteousness is a *Believer* by imputation, though he never performed it himself; so *Adam's* righteousness and image was imputed to us, and accounted ours; for *Adam* received our stock or Patrimony, to keep it for us, and to convey it to us. Hence he proving Bankrupt, we lost it. But we had it in his hands, as an *Orphan* may have a great estate left him, though he never receive one penny of it from him that was his *Guardian*, that should have kept it for him, and conveyed it to him.

Use 1.
The nature
of sin.

Here see the horrible nature of sin, that plucks man down by the ears from his throne, from his perfection, though never so great. *Adam* might have pleaded for himself, and have said, Although I have sinned, yet it is but one, and the first fault. Lord, behold I am thy first-born; Oh pity my poor posterity, who are for ever undone if thou forgive not. Yet see, one sin weighs him down and all his posterity (as we shall hear) into eternall ruine.

Use 2.
God may
curse a man
if he keep not
the Law.

Hence learn how justly God may require perfect obedience to all the law of every man, and curse him if he do not perform it. Because man was at first made in such a glorious estate, wherein he had power given him to please God perfectly; God may therefore require this debt of perfect obedience. Now man is broke and in prison, in Hell he must lie for ever, if he cannot pay justice every farthing; because God trusted him with a
stock,

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stock which if he had well improved, he might have paid all.

Man made in a blessed estate.

See what cause every man hath to lament his miserable estate he is now fallen into. For beggars children to live vagrants and poor, in not so lamentable as for a great Prince's children to become such. One never in favour with the Prince grieves not as he doth that was once in favour, but now cast out. Man is now rejected of God, that was beloved of God : he is now a Runnagate up and down the earth that was once a Prince and Lord of all the World. This is one aggravation of the damnsd sorrow ; Oh the hopes, the means, the mercies that once I had ! Can these, do these lament for the loss of their hopes and common mercies ? Lord , what hearts then have men that cannot, do not, that will not lament the loss of such *special high favours* now gone, which once they had ! It is said, that those that saw the glory of the first Temple wept when they saw the glory of the second, and how inferior it was to the first. You that either have the Temple of God begun to be repaired in you, or not begun at all , Oh think of the Temple burnt , the glory of God now vanished and lost.

Use 3.

Man hath cause to lament.

Man before his fall was a Prince and Lord over the world.

This speaks comfort to all God's people. If all *Adam's* posterity were perfectly righteous in him, then thou that art of the Blood Royal, and in Christ, art perfectly righteous in him much more : inasmuch as the righteousness of the second *Adam* exceed the first ; so art thou more happy, more holy in the second

Use 4.

Comfort to God's people.

Man made in
a blessed e-
state.

cond *Adam*, than ever the first in himself was: he might lose all his righteousness, but the second *Adam* cannot, hath not: so that if Christ may be damned; then thou mayest; else not.

Use 5.

This likewise reproveth three sorts of people.

A threefold
reprehension.

Men for
shame of the
world are a-
fraid to enter
upon religi-
ous courses.

1. Such as are ashamed of holiness. Lord, what times are we fallen into now! The Image of God, which was once mens glory, is now their shame; and Sin, which is mens shame, is now their glory. The World hath raised up many false reports of holy courses, calling it folly and preciseness, pride, hypocrisy; and that, whatsoever shews men may make, they are as bad as the worst, if their sins were writ in their foreheads. Hence it cometh to pass that many a man, who is almost perswaded to be a *new man*, and to turn over a new leaf, dares not, will not, for shame of the World, enter upon religious courses. What will they think of me then? (saith he.) Men are ashamed to refuse to drink healths, and hence maintain them lawful. Our Gallants are ashamed to stay a mile behind the fashion: hence they will defend open and naked breasts, and strange apparel, as things comely. Oh time-servers! that have some conscience to desire to be Honest, and to be reputed so, yet conform themselves to all companies. If they hear others swear, they are ashamed to reprove them: they are ashamed to enter the lists of holy discourse in bad company, and they will pretend discretion, and

we must not cast Pearls before swine; but the bottom of the business is, they are ashamed to be holy. Oh fearful! Is it a shame to be like God? Oh sinful wretches! It is a credit to be any thing but religious; and with many Religion is a shame. I wonder with what face thou darest pray, or with what look thou wilt behold the Lord of glory at the last day, who art ashamed of him now, that will be admired of all Men, Angels and Devils, then. Dost thou look for wages from Christ, that art ashamed to own Christ, or to wear his Livery?

Man made in a blessed estate.

2. It reproves them that hate holiness; which is more than to be ashamed of it.

3. It reproves them that content themselves with a certain measure of holiness; Perfect holiness was *Adam's* Image, whereby he pleased God: and shall a little holiness content thee?

Men that content themselves with a certain measure of holiness, and go no farther.

Now there are these three sorts of them.

1. The *Formalist*, who contents himself with some holiness, as much as will credit him.

The form and name of Religion is *honor*, honour, sometimes; but the power and practice of it is *onus*, a burthen: hence men take up the first and shake off the second. And indeed the greatest part take up this course: if they have no goodness, they should be the shame, scorn, and table-talk of the times; therefore every man will for his honour's sake have this *form*. Now this form is according to the mould wherein he is cast. If his acquaintance

Man made in acquaintance be but civil, he will be like them; a blessed e- if they be more exact, as to pray, read, con-
state. fer, he will not stay one inch behind them.

Formal men
conform to
the company
they keep.

The forma-
list's shuf-
fling in
God's duties.

If to be better than his companions, to bear the bell before them, will credit him, he will be so what-ever it cost him. But yet he never will be so exact in his course as to be hated for it, unless he perceives the hatred he contracts from some men shall be recompensed with the more love and credit by other men. He disguiseth himself according to the places or company he comes into. King *Joash* was a good man so long as *Jehoiada* the Priest lived. If a little Religion will serve to credit men, that shall serve for that time; if more in another place, you shall then have them commending good Men, good Sermons, good Books, and drop forth two or three good sentences: what will they think of him then? They cover themselves over with these Fig-leaves of common honesty, to cover their nakedness; they bait all their courses over with honesty, that they may catch, for they fish onely for credit. One may trap these people thus: Follow them in their private houses, there is *worldliness*, *passion*, *looseness*; and to their private chambers, there they ordinarily neglect or shuffle over duties to their private vain thoughts. In this Tiring-house you shall then see these *stage-players*, their shop-windows are shut, here no honesty is to be seen scarce, because their gain, their respect comes not in at this door where none beholds them. Let either Minister or any faithful friend,

friend, search, try, discover, accuse and condemn these men as rotten (though guilded) posts, as unsound, hollow-hearted wretches; their hearts will swell like Toads, and hiss like Snakes, and bark like Dogs against them that thus censure them, because they rob them of their God they served, their gain is gone.

Man made in
a blessed e-
state.

2. *The guilty self-condemned sinner*, that goes farther than the formalist, and contents himself with so much holiness as will quiet him: and hence all the heathen have had some Religion, because they had some conscience to trouble them. This man, if he hath lived in foul sins, and begins to be rack'd and troubled for them, he will then confess and forsake those sins; but how? as a dog doth his meat, not because he hates his carrion, but because he fears the cudgel: he performs holy duties not because he will use them, but because he must use them, there is no quiet else. If *Conscience* be still, he omits duties. If *Conscience* cry and stir, he falls into duties; and so hath his good mood, as *Conscience* hath his fits. They boast and crow over hypocrites, because the holiness they have is not a bare shew: no, but it is to stop thy *Conscience*, and only to quiet the clamours of that. Thou dost bribe and so quiet (the Bailiff) thy *Conscience*, by thy *praying, hearing and sorrowing*; but *God thy Judge* hath heavy things to lay to thy charge, before whom thou shalt shortly with dread appear.

Rom. 12.

Many men
leave their
sins for fear
of the punish-
ment, not
because they
hate their
sins.

Ezek. 33. 10.

Many men la-
bour for just
so much ho-
liness as will
save them.

3. *The pining and devout Hypocrite*, that, being pursued with the fear of Hell, goes farther,

Man made in
a blessed e-
state.

ther, and labours for just so much holiness as will save him onely, and carry him to Heaven at last. Hence the young man in the *Gospel* came with that great question to Christ, which many unsound hearts come with to Ministers now, *What he should do to inherit eternal life*. These people set up such a man in their thoughts to be a very honest man, and one doubtless that shall be saved; and hence they will take him to be their copy and sampler, and labour to do as he doeth, and to live just as he lives, and to hold opinions as he holds, and so hope to be saved. They will ask very inquisitively, *What is the least measure of grace, and the least grain of faith?* and the best Sermons are not such as humble them most, but such a flatter them best; wherein they may hear how well good desires are accepted of by God; which if they hear to be of that vertue to save them, God shall be served *only* with good desires, and the Devil *in their actions* all their lives.

Many men
would have
holiness, not
to honour
Christ, but
to bear their
charges to
Heaven.

Thus they make any thing serve for God: they labour not after so much holiness as will honour Christ, but after just so much as will bear their charges to Heaven, and save themselves. For this is one of the greatest differences betwixt a child of God and an hypocrite. In their obedience, the one takes up duties out of love to Christ, to have him; and hence he mourns daily, because Christ is no greater gainer by him; the other out of love to himself, meerly to save his own soul; and hence he mourns for his sins, because they may damn him. Remember that place therefore, *1 Cor. 15. ult.*

Lastly,

Lastly, labour to get this Image of God renewed again. Honest men will labour to pay their debts: this is *God's debt*. How do men labour to be in the fashion? better to be out of the world than out of the fashion. To be like God is Heaven's fashion, Angels fashion, and it will be in fashion one day, when the *Lord Jesus* shall appear: then if thou hast the superscription and image of the Devil, and not the Image of God upon thee, God and Christ will never own thee at that day. Labour therefore to have *God's Image* restored again, and Satan's wash'd out: seek not, as many do, to purchase such and such a grace first: But,

Man made in a blessed estate.

Use 6.

God's Image must be renewed.

To be like God is the fashion of Heaven and Angels.

How to gain the Image of God.

1. Labour to mortifie and subdue that sin which is opposite in thine heart to that grace. First *put off the old man*, and then *put on the new*, Eph. 4.

Rom. 6. 7.

2. Labour for a melting tender heart for the least sin. Gold is then only fit to receive the impression when it is tender and is melted: when thine heart is heated therefore at a Sermon, cry out, Lord now strike, now imprint thine Image upon me.

3. Labour to see the Lord Jesus in his glory. For as wicked men looking upon the evil example of great ones in the world, that will bear them out, grow like them in villany: so the very beholding the *glorious grace in Christ*, the great *Lord of glory*, transformeth men into this Image, 2 Cor. 3. 16, 17. As the glass set full against the Sun receives not onely the beams, as all other dark bodies do, but the Image of the Sun: so the understanding with

Man made in
a blessed e-
state.

with open face beholding Christ, is turned in-
to the Image and likeness of Christ. Men
nowadays look onely to the best mens lives,
and see how they walk and rest here: Oh
look higher to this blessed face of God in
Christ as thine own. As the application of the
seal to the wax imprints the Image: so to view
the grace of Christ as *all* thine, imprints the
same Image strongly on thy soul. I come now
to the third principal Head in order, which I
shall insist upon out of *Rom. 3. 23.* *All have
sinned, and are deprived of the glory of God.*

CHAP. III.

The third
Principle.
Man's misery
by his Fall.

*That all mankind is fallen by sin from that
glorious estate he was made in, into a most
woful and miserable condition.*

THE Devil abusing the Serpent, and man
abusing his own free-will, overthrew
Adam, and in him all his posterity by sin,
Gen. 3. 1, 2, 3, &c.

Now man's misery appears in these two
things.

1. His misery in regard of Sin.

2. His misery in regard of the conse-
quences of Sin.

1. His misery in regard of sin appears in
these particulars.

Man's misery
in regard of
sin.

1. Every man living is born guilty of *A-
dam's* sin. Now the justice and equity of *God*,
in laying this sin to every man's charge, though
none of *Adam's* posterity personally commit-
ted it, appears thus.

First,

First, If *Adam* standing, all mankind had stood; then it is equal, that he *falling*, all his posterity should fall. All our estates were ventured in this ship: therefore if we should have been partakers of his gains, if he had continued safe, it's fit we should be partakers of his loss too.

Man's misery
by his fall.

But secondly, we were all in *Adam*, as a whole Country in a Parliament-man; the whole Country doth what he doth. And although we made no particular choice of *Adam* to stand for us, yet the Lord made it for us; who, being Goodness it self, bears more good will to man, than he can or could bear to himself; and, being Wisdom it self, made the wisest choice, and took the wisest course for the good of man. For this made most for mens safety and quiet: for if he had stood, all fear of losing our happy estate had vanished; whereas if every man had been left to stand or fall for himself, a man would ever have been in fear of falling.

Men were all
in *Adam* as a
whole country
is in a
Parliament-
man.

And again, this was the sure way to have all mens estates preserved: for having the charge of the estates of all men that ever should be in the world, he was the more pressed to look the more about him, and so to be more watchfull that he be not robbed, and so undo and procure the curses of so many thousands against him. *Adam* was the head of mankind, and all mankind naturally are members of that Head; and if the head invent and plot treason, and the head practise treason against the King or State, the whole body is found guilty, and

Adam the
head of man-
kind.

Man's misery
by his fall.

Use 1.
The horrible
nature of the
first sin.

The sin of
Adam defaced
all the
Image of
God.

and the whole body must needs suffer. *Adam* was the poysoned root and cistern of all mankind : now the branches and streams being in the root and spring *originally*, they therefore are tainted with the same poysoned principles. If these things satisfy not, God hath a day coming wherein he will reveal his own righteous proceedings before Men and Angels, *Rom. 2. 4.*

Oh that men would consider this sin, and that the consideration of it could humble peoples hearts ! If any mourn for sin, it is for the most part for other foul actual sins, few for this sin that first made the breach and began the controversie betwixt God and Man. Next unto the sin against the *Holy Ghost*, and contempt of the *Gospel*, this is the greatest sin that crieth loudest in God's ears for vengeance day and night against a world of men. For now mens sins are against God in their base and low estates ; but this sin was committed against *Jehovah*, when man was at the top of his preferment. Rebellion of a Traitor on a dunghil is not so great as of a favourite in court. Little sins against light are made horrible : no sin by any man committed was ever against so much light as *Adam* had. This sin was the first that ever displeased God. Drunkenness deprives God of the glory of *Sobriety* ; Whoring, of *Chastity* : but this sin darkens the very Sun, defaces all the Image of God, the glory of Man, and the glory of God in man ; that is the first sin ever did thee mischief. This sin, like a Captain, hath gathered together all those troops and swarms of sins that now take hold

hold upon thee. Thank this sin for an hard heart thou so much complaineſt of: thank this sin for that helliſh darkneſs that overſpreads thee. This hath raiſed Satan, Death, Judgment, Hell, and Heaven againſt thee.

Man's miſery by his fall.

The hainouſneſs of Adam's ſin.

Oh conſider theſe ſins that are packt up in this evil. 1. Fearful *Apoſtaſie* from God like a Devil. 2. Horrible *Rebellion* againſt God, in joyning ſides with the Devil, and taking God's greateſt enemy's part againſt God. 3. Woful *Unbelief*, in ſuſpecting God's threats to be true. 4. Fearful *Blasphemy*, in conceiving the Devill (God's enemy and Man's murtherer) to be more true in his temptations than God in his threatnings. 5. Horrible *Pride*, in thinking to make this ſin of eating the Forbidden Fruit to be a ſtep and a ſtair to riſe higher, and to be like God himſelf.

1. Apoſtaſie.
2. Rebellion.

3. Unbelief.
4. Blaſphemy.

5. Pride.

6. Fearful *Contempt of God*, making bold to ruſh upon the ſword of the threatning ſecretly, not fearing the Plague denounced.

6. Contempt of God.

7. Horrible *Unthankfulneſs*, when God had given all but one tree, and yet he muſt be fingering that too.

7. Unthankfulneſs.

8. Horrible *Theft*, in taking that which was none of his own.

8. Theft.

9. Horrible *Idolatry*, in doting upon and loving the Creature more than God the Creator who is bleſſed for ever.

9. Idolatry.

You therefore that now ſay, No man can ſay black is your eye, you have lived civilly all your dayes, look upon this one grievous ſin, take a full view of it, which thou haſt never ſhed one tear for as yet, and ſee thy miſery by it,

Man's misery
by his fall.

Secondly,
dead in sin.

Best actions
of the wick-
ed, how sin-
ful.

it, and wonder at God's patience; he hath spared thee who wast born branded with it, and hast lived guilty of it, and must perish for ever for it, if the Lord from Heaven pity thee not.

But here is not all: consider, Secondly, every man is born stark dead in sin, *Eph. 2. 1.* he is born empty of every inward principle of life, void of all grace, and hath no more good in him (whatsoever he thinks) than a dead carrion hath. And he is under the power of sin, as a dead man is under the power of death, and cannot perform any act of life: their bodies are living coffins to carry a dead soul up and down in.

'Tis true (I confess) many wicked men do many good actions, as *praying, bearing, alms-deeds*; but it is not from any inward principle of life. External motives, like *plummetts* on a dead (yet artificial) clock, set them a-running. *Jehu* was zealous but it was only for a Kingdom; the Pharisees gave *alms* only to be seen of men. If one write a Will with a dead man's hand deceased, that Will cannot stand in any Law; it was not his will, because it was not writ by him, by any inward principle of life of his own. Pride makes a man *preach*, pride makes a man *hear*, and *pray* sometimes. Self-love stirs up strange desires in men, so that we may say, this is none of God's act by his grace in the soul, but pride and self-love. Bring a dead man to the fire, and chafe him, and rub him, you may produce some heat by this external working upon him; but take him from the fire again and he is soon cold: so many a man

man that lives under a sound Minister, under the lashes and knocks of a chiding, striving *Conscience*, he hath some heat in him, some affections, some fears, some desires, some sorrows stirred; yet take him from the Minister, and his chafing *Conscience*, and he grows cold again presently, because he wants an inward principle of life.

Man's misery
by his fall.

Which point might make us to take up a bitter lamentation for every natural man. It is said, *Exod. 12. 30. That there was a great cry in Egypt, for there was not an house wherein there was not one found dead.* O Lord, in some Towns and Families what a world of these are there? Dead husband, dead wife, dead servants, dead children, walking up and down with their sins, (as Fame saith some men do after death) with grave-cloaths about them; and God onely knows whether ever they shall live again or not. How do men lament the loss of their dead Friends! Oh thou hast a precious soul in thy bosome stark dead; therefore lament thine estate, and consider it seriously.

Use 2.

Of lamentation.

First, a dead man cannot stir, nor offer to stir: a wicked man cannot speak one good word, or do any good action, if Heaven it self did lie at the stake for doing it, nor offer to shake off his sins, nor think one good thought. Indeed he may speak and think of good things, but he cannot have good speeches nor good thoughts: as an holy man may think of evil things, as of the sins of the times; but the thought of those evil things is good, not evil; so *e contra*.

How every
Natural man
is dead while
he lives.
1. Dead men
cannot stir.

D

Second.

Man's misery
by his fall,

2. Dead men
fear no dan-
gers.

3. Dead men
refuse the
best offers.

4. Dead men
neither hear
nor see.
Mat. 23. 37,
38.

5. Dead men
are senseless.

6. Dead men
are speech-
less.

7. Dead men
are breath-
less.

Secondly, a dead man fears no dangers, though never so great, though never so near. Let Ministers bring a natural man tidings of the approach of the devouring plagues of God denounced, he fears them not.

Thirdly, a dead man cannot be drawn to accept of the best offers. Let *Christ* come out of Heaven, and fall about the neck of a natural man, and with tears in his eyes beseech him to take his blood, himself, his Kingdom, and leave his sins, he cannot receive this offer.

Fourthly, a dead man is stark blind, and can see nothing, and stark deaf, and hears nothing, he cannot taste any thing: so a natural man is stark blind, he sees no God, no Christ, no wrath of the Almighty, no glory of Heaven. He hears the voice of a man, but he hears not the voice of God in a Sermon: *He savoureth not the things of God's Spirit.*

Fifthly, a dead man is senseless, and feels nothing: so, cast mountains of sin upon a wicked man, he feels no hurt, until the flames of hell break out upon him.

Sixthly, a dead man is a speechless man, he cannot speak unless it be like a Parrot.

Seventhly, he is a breathless man. A natural man may say a prayer, or devise a prayer out of his memory and wit, or he may have a few short-winded wishes; but to pour out his soul in prayer, in the bosom of God, with groans unutterable, he cannot. I wonder not to see so many Families without Family-prayer; Why? They are dead men, and lie rotting in their sins.

Eighthly,

Eighthly, a dead man hath lost all beauty; so a meer natural man hath lost all glory; he is an ugly creature in the sight of God, good Men, and Angels, and shall one day be an abhorring to all flesh.

Man's misery by his fall.

8. Dead men want Beauty.

Ninthly, a dead man hath his worms gnawing him: so natural men have the worm of conscience breeding now, which will be gnawing them shortly.

9. Dead men have worms gnawing on them.

Lastly, dead men want nothing but casting into the grave: so there wants nothing but casting into hell for a natural man. So that as *Abraham* loved *Sarah* well while living, yet when she was dead, he seeks for a burying-place for her to carry her out of his sight: so God may let some fearful judgment loose, and say to it, Take this dead soul out of my sight, &c. It was a wonder that *Lazarus*, though lying but four days in the grave, should live again. Oh, wonder thou, that ever God should let thee live, that hast been rotting in thy sin twenty, thirty, perhaps sixty years together.

10. Dead men are cast into the grave.

III. Every natural man and woman is born full of all sin, *Rom. 1. 29.* as full as a Toad is of poison, as full as ever his skin can hold; mind, will, eyes, mouth, every limb of his body, and every piece of his soul is full of sin. Their hearts are bundels of sin: hence *Solomon* saith, *Foolishness is bound up in the heart of a child*; whole treasures of sin. *An evil man* (saith *Christ*) *out of the evil treasure of his heart, bringeth forth evil things*; nay, raging seas of sin. *The tongue is a world of mischief.* *Jam. 3. 6.*

Thirdly, Natural men are born full of sin.

Man's misery
by his fall.

What is the heart then? *For out of the abundance of the heart the tongue speaketh*: so that look about thee and see, what-ever sin is broached, and runs out of any man's heart into his life through the whole world, all those sins are in thine heart; thy mind is a nest of all the foul Opinions and Heresies that ever were vented by any man; thy heart is a stinking sink-hole of all Atheisme, Sodomy, Blasphemy, Murther, Whoredom, Adultery, Witchcraft, Buggery, so that if thou hast any good thing in thee, it is but as a drop of Rose-water in a bowl of poyson; where fallen, it is all corrupted.

Hazael and
Elisha.

It is true, thou feelest not all these things stirring in thee at one time, no more than *Hazael* thought he was or should be such a bloud-sucker, when he asked the Prophet *Elisha* if he were a *Dog*: but they are in thee like a nest of Snakes in an old hedge. Although they break not out into thy life, they lie lurking in thy heart; they are there as a filthy puddle in a barrel, which runs not out, because thou haply wantest the temptation or occasion to broach and tap thine heart, or because of God's restraining grace by *Fear*, *Shame*, *Education*, and *good Company*, thou art restrained and bridled up. And therefore when one came to comfort that famous picture, pattern, and monument of God's justice by seven years horror and grievous distress of conscience, when one told him he never had committed such sins as *Manasses*, and therefore he was not the greatest sinner since the Creation, as he conceived;

Francis Spira.

The Sincere Convert.

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ceived; he replied, that he should have been worse than ever *Manasses* was, if he had lived in his time, and been on his Throne.

Man's misery
by his fall.

Mr. *Bradford* would never have lookt upon any ones lewd life with one eye, but he would presently return within his own breast with the other eye, and say, *In this my vile breast remains that sin, which without God's special grace I should have committed as well as he.* Oh methinks this might pull down mens proud conceits of themselves, especially such as bear up and comfort themselves in their smooth, honest, civil life, such as through education have been washed from all foul sins; they were never tainted with whoredome, swearing, drunkenness, or prophaneness; and here they think themselves so safe, that God cannot find in his heart to have a thought of damning them.

Mr. *Bradford*.

Oh consider of this point, which may make thee pull thine hair from thine head, and turn thy cloaths to sackcloth, and run up and down with amazement and paleness in thy face, and horror in thy conscience, and tears in thine eyes. What though thy life be smooth? what though thy outside, thy sepulchre be painted? Oh thou art full of rottenness, of sin, within. Guilty, not before men, as the sins of thy life make thee; but before God, of all the sins that swarm and roar in the whole world at this day: for God looks to the heart: guilty thou art therefore of heart-whoredom, heart-sodomy, heart-blasphemy, heart-drunkenness, heart-buggery, heart-

Man's misery
by his fall.

Sins of the
heart worse
then the sins
of the life.

oppression, heart-idolatry; and these are the sins that terribly provoke the wrath of Almighty God against thee, *Isa. 57. 17.* For *the iniquity of his covetousness* (saith our Translation) *I smote him*; but the Hebrew renders it better, *For the iniquity of his concupiscence* (which is the sin of his heart and nature) *I smote him*. As a King is angry and musters up his Army against Rebels, not onely which bring their Souldiers out to fight, but who keep Souldiers in their Trenches ready for to fight. These sins of thine heart are all ready armed to fight against God at the *watch-word* or *alarm* of any temptation: nay, I dare affirm, and will prove it, that these sins provoke God to anger, and are as bad, if not worse then the sins of thy life. For,

1.

The sin of thine heart or nature is the cause, the womb that contains, breeds, brings forth, suckles all the litter, all the troop of sins that are in thy life; and therefore, giving life and being, to all other, it's the greatest sin.

2.

Sin is more abundantly in the *heart* then in the life. An actual sin is but a little breach made by the sea of sin in thine heart, where all sin, * all poison is met and mingled together. Every actual sin is but as a shred broken off from the great bottom of sin in the heart: and hence Christ saith, *Out of the abundance of the heart the mouth speaketh; and out of the evil treasure of the heart we bring forth evil things.* A man spending money (I mean

mean *fin* in the life) is nothing to his treasure of *fin* in the heart. Man's misery by his fall.

3. Sin is continually in the heart. Actual sins of the life flie out like sparks, and vanish, but this brand is always glowing within. The Toad spits poyson sometimes, but it retains and keeps a poysonful nature always. Hence the Apostle calls it *Sin that dwells in me*, that is, which always lies and remains in me. So that, in regard of the sins of thy heart, thou dost rend in pieces and break, 1. All the Laws of God, 2. At one clap, 3. Every moment of thy life. Oh, methinks the thought of this might rend an heart of rock in pieces, to think I am always grieving God, at all times whatsoever I do. 3. Sins in the heart break out like sparks in the actions.

Rom. 7.

4. Actual sins are onely in the life and outward Porch; sins of the heart are within the inward House. One enemy within the City is worse than many without; a Traitor on the Throne is worse than a Traitor in the open field. The heart is *Christ's throne*. A Swine in the best room is worse than in the outward house. More I might say, but thus you see sins of the *life* are not so bad, nor provoke God's wrath so fiercely against thee, as the sins of thine *heart*. Rejoice not therefore so much that thou hast not been so bad as others are, but look upon thy black feet, look within thine own heart, and lament that in regard of thy sins *there* thou art as bad as any: mourn not so much meerly that thou hast sinned, as that thou hast a nature so sinful, that it is thy nature to be proud, and the life. 4. Sin of the life is as in the Porch, but sin in the heart is as in the House.

Sins of the heart provoke God more than the sins of the life.

Man's misery
by his fall.

thy nature to be vain and deceitful; and loath
not onely thy sins but thy self for thy sin, be-
ing brim-full of unrighteousness. But here
is not all; consider fourthly,

Every action
is sinful as
coming from
a natural
man.

Actions of
wicked men
are only evil.

IV. *That what-ever a natural man doth is sin.* As the inside is full, so the out-side is nothing else but sin; at least in the sight of an holy God, though not in the sight of blind sinful men. Indeed he may do many things which for the matter of them are good; as he may give alms, pray, fast, come to Church, but as they come from him they are sin: as a man may speak good words, but we cannot endure to hear him speak, because of his stinking breath which defiles them. Some actions indeed from their general nature are *indifferent*, for all *indifferences* lie in *generals*: but every deliberate action considered in *individuo*, with all its circumstances, as *time, place, motive, end*, is either morally good, or morally evil, as may be proved easily; morally good in good men, morally evil in unregenerate and bad men. For let us see particular actions of wicked men.

1. Thoughts

1. All their *thoughts* are onely evil, and that continually, *Gen. 6. 5.*

2. Words.

Rom. 3. 13.

2. All their *words* are sins, *Psalm 50. 16.* *Their mouths are open sepulchres*, which smell filthily when they are opened.

3. Civil
actions.

3. All their *civil actions* are sins, as their eating, drinking, buying, selling, sleeping, and ploughing, *Prov. 21. 4.*

4. Religious
actions.

4. All their *religious actions* are sins, as coming

coming to Church, praying, *Prov.* 15. 8, 9. 28. 9. fasting and mourning: roar and cry out of thy self till dooms-day, they are sins, *Isai.* 58. Man's misery by his fall.

5. All their most *zealous actions* are sins; as *Jehu*, who kill'd all *Baal's* Priests: because his action was outwardly and materially good, therefore God rewarded him with temporal favours; but because he had an Hawk's eye to get and settle a Kingdom to himself by this means, and so was Theologically evil, therefore God threatens to be revenged upon him, *Hosea* 1. 4. 5. Zealous actions.

6. Their *Wisdom* is sin. Oh, men are often commended for their wisdom, wit and parts; yet those wits and that wisdom of theirs is sin, *Rom.* 8. *The wisdom of the flesh is enmity against God.* 6. Wisdom.

Thus all they have or do are sins; for how can he do any good action whose person is filthy? *A corrupt tree cannot bring forth good fruit*: thou art out of Christ, therefore all thy good things, all thy kindnesses done unto the Lord, and for the Lord, as thou thinkest, are most odious to him. Let a woman seek to give all the content to her husband that may be, not out of any love to him, but onely out of love to another man, he abhors all that she doth. Every wicked man wants an inward principle of love to God and Christ, and therefore though he seeks to honour God never so much, all that he doth being done out of love to himself, God abhors all that he performs. All the good Wicked men want a principle of love to God and Christ.

Man's misery
by his fall.

Jer. 20. 13.

Deut. 30.

Object.

Answ.

Why good
duties must
be performed
though we
sin in doing
them.

good things a wicked man doth are for himself, either for self-credit, or self-ease, or self content, or self-safety; he sleeps, prays, hears, speaks, professeth for himself alone: hence acting always for himself, he committeth the highest degree of Idolatry, he plucks God out of his Throne, and makes himself a God, because he makes himself his last end in every action: for a man puts himself in the room of God as well by making himself his *finis ultimus*, as if he should make himself *Primum principium*. Sin is a forsaking or departing from God. Now every natural man remaining always in a state of separation from God, because he always wants the bond of union, which is faith, is alwayes sinning, God's curse lies upon him, therefore he brings out nothing but briars and thorns.

Object. But thou wilt say, *If our praying, and hearing be sin, why should we do these duties? We must not sin.*

Answ. 1. Good duties are good in themselves, although coming 'from thy vile heart they are sins.

2. It is less sin to do them, than to omit them; therefore if thou wilt go to hell, go in the fairest path thou canst thither.

3. Venture and try, it may be God may hear, not for thy prayers sake, but for his name's sake. The *unjust Judge* help the *poor widow*, not because he loved her suit, but for her *importunity*; and so be sure thou shalt have nothing if thou dost not seek. What though

though thou art a Dog? yet thou art alive, and art for the present under the Table. Catch not at Christ, snatch not at his bread, but wait till God give thee him; it may be thou mayest have him one day. Oh wonder then at God's patience, that thou livest one day longer, who hast all thy life-time, like a filthy toad, spit thy venom in the face of God, that he hath never been quit of thee. Oh look upon that black bill that will one day be put in against thee at the great day of account, where thou must answer with flames of fire about thine ears, not onely for thy drunkenness, thy bloody oaths and whoring, but for all the actions of thy short life; and just so many actions, so many sins.

Man's misery
by his fall.

Thou hast painted thy face over now with good duties and good desires; and a little honesty amongst some men is of that worth and rarity, that they think God is beholden to them if he can get any good action from them. But when thy painted face shall be brought before the fire of God's wrath, then thy villainess shall appear before Men and Angels. Oh know it, that as thou dost nothing else but sin, so God heaps up wrath against the dreadfull day of wrath.

Some men
think God
beholden to
them for any
good action.

Thus much for man's misery in regard of sin.

Now followeth his misery in regard of the consequents or miseries that follow upon sin. And these are

Man's misery
in regard of
consequents.

- { 1. Present.
- { 2. Future.

First,

Man's misery
by his fall.



I.

Man's present
miseries. 5. 5.

First, man's present miseries that already lie on him for sin are these seven: that is,

First, *God is his dreadfull enemy, Psalm*

Quest. How may one know another to be his enemy?

Ans. 1. By their looks. 2. By their threats. 3. By their blows. So God

1. Hides his face from every natural man, and will not look upon him, *Isai.* 59. 2.

2. God threatens, nay curseth every natural man, *Gal.* 3. 10.

3. God gives them heavy, bloody lashes on their souls and bodies.

An outward
estate no cer-
tain sign of
God's bles-
sing.

Never tell me therefore that God blesseth thee in thine outward estate: no greater sign of God's wrath, than for the Lord to give thee thy swing; as a Father never looks after a desperate Son, but lets him run where he pleases. And if God be thine enemy, then every creature is so too, both in Heaven and in Earth.

2.

Isa. 55. 6.

Secondly, *God hath forsaken them, and they have lost God, Ephes.* 2. 12. It is said, that in the grievous Famine of *Samaria* Doves-dung was sold at a large price, because they wanted bread. O! men live and pine away without *God*, without *bread*; and therefore the dung of Worldly contentments is esteemed so much of: thou hast lost the sight of God, and the favour of God, and the special protection of God, and the government of God. *Cain's* punishment lies upon thee in thy natural estate, thou art a *Kunagate* from the


the

the face of God, and from his face thou art hid. Many have grown mad to see their houses burnt, and all their goods lost. Oh, but God the greatest good is lost. This loss made *Saul* cry out in distress of conscience, *1 Sam. 28. 15.* The Philistins make war against me, and God is departed from me: the loss of the sweetness of whose presence, for a little while only, made the Lord Jesus cry out, *My God, my God, why hast thou forsaken me?* whereas thou hast lost God all thy life-time. Oh, thou hast an heart of brass, that canst not mourn for his absence so long. The damned in Hell have lost God, and know it, and so the plague of desperate horror lieth upon them; thou hast lost God here, but knowest it not; and the plague of an hard heart lieth upon thee, thou canst not mourn for this loss.

Man's misery
by his fall.

Thirdly, they are condemned men: condemned in the Court of God's Justice by the Law, which cries *Treason, Treason* against the most high God; and condemned in the Court of Mercy by the *Gospel*, which cries *Murder, Murder* against the Son of God, *John 3. 18.* so that every natural man is damned in Heaven and damned on Earth. God is thy all-seeing terrible Judge: Conscience is thine Accuser, an heavy Witness; this World is thy Gaol; thy Lusts are thy Fetters: in this Bible is pronounced and writ thy Doom, thy Sentence; Death is thy Hang-man, and that fire that shall never go out thy torment. The Lord hath in his infinite patience

3.
God is a
wicked man's
Judge, Con-
science his
Accuser, the
World his
gaol, Lust his
Fetters, the
Word his
Doom,
Death his
Hang-man,
Fire his Tor-
ment.

Man's misery
by his fall.  once reprieved thee for a time: O take heed
and get a pardon before the day of Execution
come.

4. Fourthly, being condemned take him
Goalier, *he is a bonds slave to Satan*, Eph. 2. 3.
for, *his servants ye are whom ye obey*, saith
Christ. Now every natural man doeth the
Devil's drudgery, and carrieth the Devil's
pack; and howsoever he saith he defiest the
Devil, yet he sins, and so doeth his work.
Satan hath overcome and conquered all men
in *Adam*, and therefore they are under his
bondage and dominion. And though he can-
not compell a man to sin against his will, yet
he hath power,

1. First, to present and allure man's heart
with a sinfull temptation.

2. Secondly, to follow him with it, if at first
he be something shie of it.

3. Thirdly, to disquiet and rack him if he
will not yield, as might be made to appear in
many instances.

4. Fourthly, besides, he knows mens humours,
as poor, wandring, beggerly Gentlemen do
their friends in necessity, (yet in seeming
courtesie) he visits and applies himself unto
them, and so gains them as his own. Oh! he
is in a fearfull slavery who is under Satan's do-
minion, who is

Man's fearful
slavery under
Satan.

1. A secret
enemy.

2. A deceitful
enemy.

1. *A secret enemy* to thee.

2. *A deceitful enemy* to thee, that will make
a man believe (as he did *Evah*, even in her
integrity) that he is in a fair way, when his
condition is miserable.

3. He

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3. He is a *cruel enemy* or Lord over them that be his slaves, 2 Cor. 4. 3. He gags them so that they cannot speak, (as that man that had a *dumb devil*) neither for God, nor to God in prayer; he starves them, so as no Sermon shall ever do them good; he robs them of all they get in God's Ordinances within three hours after *the market*, the Sermon, is ended.

Man's misery
by his fall.

3. A cruel
enemy.

4. He is a *strong enemy*, Luke 11. 21. So that if all the Devils in Hell are able to keep men from coming out of their sins, he will. So strong an enemy, that he keeps men from so much as sighing or groaning under their burthens and bondage; Luke 11. 21. *When the strong man keeps the Palace, his goods are in peace.*

4. A strong
enemy.

Fifthly, *He is cast into utter darkness*; as cruel Gaolers put their prisoners into the worst dungeons; so Satan doth natural men, 2 Cor. 4. 3, 4. They see no God, no Christ; they see not the happiness of the Saints in light; they see not those dreadful torments that should now in this day of grace awaken them and humble them. Oh those by-paths which thousands wander from God in! they have no Lamp to their feet, to shew them where they erre. Thou that art in thy natural estate art born blind, and the Devil hath blinded thine eyes more *by sin*, and God in justice hath blinded them worse *for sin*; so that thou art in a corner of Hell, because thou art in utter darkness, where thou hast not a glimpse of any saving truth.

5.

1 Pet. 2. 9.

Sixthly,

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by his fall.

6. Wicked
mens condi-
tion remedi-
less.

Sixthly, *They are bound hand and foot in this estate, and cannot come out, Rom. 5. 6. 1 Cor. 2. 14.* For all kind of sins, like chains, have bound every part and faculty of man, so that he is sure for stirring; and those are very strong in him, they being as dear as his members, nay as his life, *Col. 3. 7.* So that when a man begins to forsake his vile courses, and purposeth to become a new man, *Devils* fetch him back, *World* enticeth him, and locketh him up; and *Flesh* saith, Oh, it is too strict a course; fare-well then merry days and good fellowship. Oh, thou mayest wish and desire to come out some time, but canst not put strength to thy desire, nor indure to do it. Thou mayest hang down thy head like a Bulrush for sin, but thou canst not repent of sin; thou mayest presume, but thou canst not believe: thou mayest come half way, and forsake some sins, but not all sins: thou mayest come and knock at Heaven's gate, as the *foolish Virgins* did; but not enter in and pass through the gate: thou mayest see the Land of *Canaan*, and take much pains to go into *Canaan*, and mayest taste of the bunches of Grapes of that good Land; but never enter into *Canaan*, into Heaven, but lie bound, hand and foot, in this woful estate; and here thou mayest lie and rot like a dead carcase in his grave, until the Lord come and roll away the stone, and bid thee come out and live.

7. Wicked
men are near
Hell.

Lastly, *They are ready every moment to drop into Hell.* God is a consuming fire against thee, and there is but one paper-wall of thy body between

tween thy Soul and eternal flames. How soon may God stop thy breath? There is nothing but that between thee and Hell; if that were gone, then farewell all. Thou art condemn'd, and the muffler is before thine eyes; God knows how soon the ladder may be turned: thou hangst but by one rotten twined thread of thy life over the flames of Hell every hour.

Thus much of Man's present miseries.

Now follow his future miseries, which are to come upon him hereafter.

1. They must die either by a sudden, sudden, or desperate death, *Psal. 89. 48.* which though it is to a child of God a sweet sleep, yet to the wicked it is a fearful curse proceeding from God's wrath, whence, like a Lyon, he tears Body and Soul asunder: death cometh hissing upon him, like a fiery Dragon, with the sting of vengeance in the mouth of it; it puts a period to all their worldly Contentments, which then they must forsake, and carry nothing away with them but a rotten winding-sheet. It is the beginning of all their woe, it is the Captain that first strikes the stroke, and then Armies of endless woes follow after, *Revel. 6. 2.* Oh, thou hadst better be a Toad or a Dog than a Man, for there is an end of their troubles when they are dead and gone; they fall not as men from a steep hill, not knowing where they shall fall. Now repentance is too late, especially if thou hadst lived under means before: it is either cold repentance, when

Man's misery
by his Fall.

Man's future
miseries.

1.
Wicked men
die desperately.

E

the

Man's misery
by his Fall.

Most men
die quietly
that live
wickedly.

After death
the Soul is
immediately
condemned
before God.

the body is weak, and the heart is sick ; or an hypocritical Repentance , onely for fear of Hell ; and therefore thou sayst, *Lord Jesus*, receive my Soul. Nay, commonly then men's hearts are most hard, and therefore men die like Lambs, and cry not out ; then it's hard plucking thy Soul from the Devil's hands, to whom thou hast given it all thy life by sin ; and if thou dost get it back, dost thou think that God will take the Devil's leavings ? Now thy day is past, and darkness begins to overspread thy Soul ; now flocks of Devils come into thy chamber, waiting for thy Soul, to fly upon it as Maffive Dogs when the door is opened. And this is the reason why most men die quietly that lived wickedly, because Satan hath them as his own prey ; like Pirats, who let a Ship pass that is empty of goods , but shoot commonly at them that are richly laden. The Christians in some parts of the primitive Church took the Sacrament every day, because they did look to die every day. But these times wherein we live are so poysoned and glutted with their ease, that it is a rare thing to see the man that looks death stedfastly in the face one hour together : but death will lay a bitter stroke on these one day.

2.

2. After death they appear before the Lord to Judgment, *Hebr. 9. 27.* their Bodies indeed rot in their graves, but their Souls return before the Lord to Judgment, *Eccles. 12. 7.* The general Judgment is at the

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the end of the World, when both Body and Soul appears before God and all the World, to an account. But there is a particular Judgment that every man meets with after this life, immediately at the end of his life, where the Soul is condemned onely before the Lord.

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by his Fall.

You may perceive what this particular Judgment is; thus, by these four conclusions. Judgment.

1. That every man should die the first day he was born, is clear; for *the wages of sin is death*: in justice therefore it should be paid of a sinfull creature as soon as he is born. 1. Men should die the first day of life.

2. That it should be thus with wicked men, but that *Christ* begs their lives for a season, 1 *Tim.* 4. *He is the Saviour of all men*; (that is) not a Saviour of eternal preservation out of Hell, but a Saviour of temporal reservation from dropping into Hell. 2. *Christ* the Saviour of all men in this life.

3. That this space of time thus begged by *Christ*, is that season wherein onely man can make his peace with a displeased God, 2 *Cor.* 6. 2. 3. This life a time for men to make peace with God.

4. That if men do not thus within this cut of time, when death hath dispatched them, Judgment onely remains for them; that is, then their doom is read, their date of repentance is out, then their sentence of everlasting death is passed upon them, that never can be recalled again. And this is judgment after death. *He that judgeth himself* (saith the Apostle, 1 *Cor.* 11. 31.) *shall not be judged of the Lord*. Now wicked men will not judge and condemn them-

4. When death comes, 'tis too late to make peace with God.

Man's misery
by his Fall.

Man's loss af-
ter death is
irrecover-
able; for by
death all
means are
cut off.

elves in this life, therefore at the end of it God will judge them. All natural Men are lost in this life, but they may be found and recovered again: but a Man's loss by death is irrecoverable, because there is no means after death to restore them, there is no friend to perswade, no Minister to preach, by which Faith is wrought, and men get into *Chrift*; there is no power of returning or repenting then; for night is come, and the day is past.

After death
all the
thoughts of
the wicked
are taken up
with the bur-
then of
wrath.

Again, the punishment is so heavy, that they can onely bear wrath, so that all their thoughts and affections are taken up with the burthen. And therefore *Dives* cries out, *I am tormented*. Oh that the consideration of this point might awaken every secure Sinner! What will become of thine immortal Soul when thou art dead? Thou sayest, I know not, I hope well. I tell thee therefore that which may send thee mourning to thy house; and quaking to thy grave: If thou diest in this estate, thou shalt not die like a Dog, nor yet like a Toad; but after death comes judgment: then farewell friends, when dying; and farewell God for ever, when thou art dead.

The terrour
of Man's par-
ticular judg-
ment.

Now the Lord open your eyes to see the terrours of this particular judgment; which if you could see, (unless you were mad) it would make you spend whole nights and days in seeking to set all even with God.

I will shew you briefly the manner and nature of it in these Particulars.

I. Thy

1. Thy Soul shall be dragged out of thy Body, as out of a stinking Prison, by the Devil the Gaoler, into some place within the bowels of the third Heaven, and there thou shalt stand strip'd of all friends, all comfort, all creatures, before the presence of God, *Luke 9. 27.* as at the Assises, first the Gaoler brings the Prisoners out.

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by his Fall.

1. The Soul
dragged
from the bo-
dy.

2. Then thy Soul shall have a new light put into it, whereby it shall see the glorious presence of God; as Prisoners brought with guilty eyes look with terror upon the Judge. Now thou seest no God abroad in the World, but then thou shalt see the Almighty *Jehovah*; which sight shall strike thee with that hellish terror and dreadfull horror, that thou shalt call to the Mountains to cover thee, *O rocks, rocks, hide me from the face of the Lamb, Revel. 6. ult.*

2. The Soul
receives a
new light.

3. Then all the sins that ever thou hast or shalt commit shall come fresh to thy mind; as when the Prisoner is come before the face of the Judge, then his accusers bring in their evidence: thy sleepy Conscience then will be in stead of a thousand witnesses, and every sin then, with all the circumstances of it, shall be set in order, armed with God's wrath round about thee, *Psalms 50. 21.* As a Letter writ with juice of Oranges, cannot be read untill it be brought unto the fire, and then they appear: so thou canst not read that bloody Bill of Indictment thy Conscience hath against thee now; but when thou shalt stand near unto God,

3. All Sin
shall come to
thy mind.

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by his Fall.

a consuming fire, then what an heavy reckoning will appear? It may be thou hast left many sins now, and goest so far, and profiteest so much, that no Christian can discern thee; nay, thou thinkest thy self in a safe estate: but yet there is one leak in thy ship that will sink thee; there is one secret hidden sin in thine heart, which thou livest in, as all unsound people do, that will damn thee. I tell thee, as soon as ever thou art dead and gone, then thou shalt see where the knot did bind thee, where thy sin was that now hath spoiled thee for ever; and then thou shalt grow mad to think, *O that I never saw this sin I loved, lived in, plotted, perfected mine own eternal ruine by, until now, when it is too late to amend!*

4. God takes
his farewell
of thee.

4. Then the Lord shall take his everlasting farewell of thee, and make thee know it too. Now God is departed from thee, in this life, but he may return in mercy to thee again; but then the Lord departs with all his patience, to wait for thee no more, nor shall *Christ* be offered thee any more, no Spirit to strive with thee any more; and so shall pass sentence, though haply not vocally, yet effectually, upon thy Soul; the Lord saying, *Depart thou cursed.* Thou shalt see indeed the glory of God that others find, but, to thy greater sorrow, shalt never taste the same, *Luke 13. 28.*

5. The Soul
surrendered
into the
hands of the
Devil.

5. Then shall God surrender up thy forsaken Soul into the hands of Devils, who, being

being thy Gaolers must keep thee till the great day of Account: so that as thy friends are scrambling for thy Goods, and worms for thy Body, so Devils shall scramble for thy Soul. For as soon as ever a wicked man is dead, he is either in Heaven or in Hell. Not in Heaven, for no unclean thing comes there: if in Hell, then amongst Devils, there shall be thine eternal lodging, 1 Pet. 3. 19. And hence thy forlorn Soul shall lie mourning for the time past, now 'tis too late to recall again; groaning under the intolerable Torments of the wrath of God present, and amazed at the eternity of misery and sorrow that is to come; waiting for that fearfull hour, when the last Trump shall blow, and then Body and Soul meet to bear that wrath, that fire that shall never go out. Oh, therefore suspect and fear the worst of thy self now. Thou hast seldom or never, or very little, troubled thy head about this matter, whether *Christ* will save thee or not, thou hast such strong hopes and confidence already that he will: know, that it is possible thou mayst be deceived; and if so, when thou shalt know thy doom after death, thou canst not get an hour more to make thy peace with God, although thou shouldst weep tears of Blood. If either the muffler of Ignorance shall be before thine eyes, like an Handkerchief about the face of one condemned, or if thou art pinioned with any lust, or if thou makest thine own pardon, proclaimest (because

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For wicked men as soon as dead are in Hell.

After death no time to make peace with God.

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by his Fall.

thou art sorry a little for thy sins, and resolvest never to doe the like again) peace to thy Soul ; thou art one that after death shalt appear before the Lord to judgment : thou that art thus condemned now, dying so, shalt come to thy fearfull judgment after death.

There shall be a general judgment of Soul and Body at the end of the World, wherein they shall be arraigned and condemned before the great Tribunal-seat of *Jesus Christ*, *Jude* 14, 15. *2 Cor.* 5. 10. The hearing of Judgment to come made *Felix* to tremble : Nothing of more efficacy to awaken a secure Sinner, than the sad thoughts of this fiery day.

Object.

But thou wilt ask me *How it may be proved that there will be such a day.*

Ans.

Why there
must be a
day of judgment.

I answer, God's Justice calls for it. This World is the Stage whereon God's Patience and Bounty act their parts, and hence every man will profess and conceive, because he feels it, that God is mercifull : but God's Justice is questioned ; men think God to be all Mercy, and no Justice, all Honey, and no Sting ; now the wicked prosper in all their ways, are never punished, but live and die in peace, whereas the godly are daily afflicted and reviled. Therefore because this Attribute suffers a total eclipse almost now, there must come a day wherein it must shine out before all the World in the glory of it, *Rom.* 2. 5.

The second reason is from the glory of
Christ :

Christ : he was accused, arraigned, condemned by men; therefore he shall be the Judge of them, *John* 5. 27. For this is an ordinary piece of God's Providence towards his People, the same evil he casts them into now, he exalts them into the contrary good in his time. As the Lord hath a purpose to make *Joseph* Ruler over all *Egypt*, but first he maketh him a Slave. God had a meaning to make *Christ* Judge of men, therefore first he suffers him to be judged of men.

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by his Fall.

Quest. But when shall this judgment-day be? Object.

Ans. Though we cannot tell the day and hour particularly, yet this we are sure of, that when all the Elect are called, for whose sake the World stands, *Iſa.* 1. 9. when these Pillars are taken away, then woe to the World; as when *Lot* was taken out of *Sodom*, then *Sodom* was burnt. Now it is not probable that this time will come as yet: for first *Antichrist* must be consumed, and not onely the scattered visible *Jews*, but the whole body of the *Israelites* must first be called, and have a glorious Church upon Earth, *Ezekiel* 37. This glorious Church Scripture and Reason will enforce, which when it is called shall not be expired as soon as 'tis born, but shall continue many a year.

Ans.

When all the
Elect are called,
then woe
to the world,
Lot being
gone, *Sodom*
was burnt.

Quest. But how shall this judgment be? Object.

Ans. The Apostle describes it, *1 Theſ.* 4. 16, 17. Ans.

1. *Christ*

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by his Fall.

The manner
of the last
Judgment.

1. *Christ*
comes.

2. The Arch-
angels voice
heard.

3. The Trum-
pet blows.

4. The dead
arise.

5. The Judge
upon the
Bench.

Sinner confi-
der the day
of Judgment.

1. *Christ* shall break out of the Third Heaven, and be seen in the Air, before any dead arise : and this shall be with an admirable shout, as when a King cometh to triumph among his Subjects, and over his enemies.

2. Then shall the voice of the Arch-Angel be heard. Now this Arch-Angel is *Jesus Christ* himself, as the Scripture expounds : being in the clouds of Heaven, he shall with an audible Heaven-shaking shout say, *Rise you dead, and come to judgment* ; even as he called to *Lazarus, Lazarus arise*.

3. Then the Trumpet shall blow : and even as at the giving of the Law, *Exod. 19.* it's said, *the Trumpet sounded*, much more louder shall it now sound when he comes to judge men that have broken the Law.

4. Then shall the dead arise : the bodies of them that have died in the Lord shall *rise first*, then the others that live shall (like *Enoch*) be translated and changed : *1 Cor. 15.*

5. When thus the Judge, and Justices are upon their Bench at *Christ's* right hand, on their Thrones, then shall the guilty Prisoners be brought forth, and come out of their Graves like filthy Toads against this terrible storm : then shall all the wicked that ever were, or ever shall be, stand quaking before this glorious Judge, with the same bodies, feet, hands, to receive their doom.

Oh consider of this day thou that livest
in

in thy sins now, and yet art safe: there is Man's misery
a day coming wherein thou mayst and shalt by his Fall.
be judged.

1. Consider who shall be thy judge: 1. Who is the Judge?
why, Mercy, Pity, Goodness it self, even
Jesus Christ, that many times held out his
bowels of compassion towards thee. A child
of God may say, yonder is my Brother,
Friend, Husband; but thou mayst say, yon-
der is mine Enemy. He may say at that day,
yonder is he that shed his Blood to save me;
thou mayst say, yonder he comes whose
Heart I have pierced with my sins, whose
Blood I have despised. They may say, O
come, Lord *Jesus*, and cover me under thy
wings; but thou shalt then cry out, O
Rocks, fall upon me, and hide me from the
face of the Lamb.

2. Consider the manner of his coming, 2. His coming is in flames of fire.
2 Thef. 1. 7. He shall come in flaming fire,
the Heavens shall be on a flame, the Ele-
ments shall melt like scalding Lead upon
thee. When a house is on fire at midnight
in a Town, what a fearfull cry is there made?
Then all the World shall cry fire, fire, and
run up and down for shelter to hide them-
selves, but cannot find it, but say, Oh! now
the gloomy day of blood and fire is come;
here's for my pride, here's for my oaths, and
the wages for my drunkenness, security, and
neglect of duties.

3. In regard of the heavy accusations 3. The accusations against wicked men.
that shall come against thee at that day.
There's never a wicked man almost in the
World,

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by his Fall.

Ecclef. ult.
ult.

The Kingly
Office of
Christ may
probably last
longer than
his private
Administra-
tion.

World, as fair a face as he carries, but he hath at some time or other committed some such secret villany, that he would be ready to hang himself for shame, if others did know of it ; as secret *whoredom*, *self-pollution*, speculative *wantonness*, men with *men*, women with *women*, as the Apostle speaks, *Rom. 1.* At this day all the World shall see and hear these privy-pranks, then the Books shall be opened. Men will not take up a foul business, nor end it in private ; therefore there shall be a day of publick hearing : things shall not be suddenly shuffled up, as carnal thoughts imagine, *viz.* that, at this day, first *Christ* shall raise the dead, and then the separation shall be made, and then the sentence past, and then suddenly the judgment-day is done. No, no ; it must take up some large quantity of time, that all the World may see the secret sins of wicked men in the World : and therefore it may be made evident from all Scripture and Reason, that this day of *Christ's* Kingly Office in judging the World, will last haply longer than his private Administration now (wherein he is less glorious) in governing the World. Tremble thou time-server, tremble thou Hypocrite, tremble thou that livest in any secret sin under the all-seeing eye of this Judge : thine own Conscience indeed shall be a sufficient witness against thee, to discover all thy sins at thy particular judgment, but all the World shall openly see thine hidden, close courses of darkness, to thine everlasting shame, at this day.

4. In regard of the fearfull Sentence that then shall be passed upon thee; *Depart thou cursed creature into everlasting fire, prepared for the Devil and his Angels.* Thou shalt then cry out, Oh mercy, Lord! Oh a little mercy! No, will the Lord *Jesw* say, I did indeed once offer it you, but you refused, therefore *Depart*. Then thou shalt plead again, Lord, if I must depart, yet bless me before I go. No, no, *Depart thou cursed*. O but, Lord, if I must depart cursed, let me go into some good place. No, *Depart thou cursed into hell-fire*. Oh lord, that's a torment I cannot bear; but if it must be so, Lord, let me come out again quickly. No, *Depart thou cursed into everlasting fire*. Oh Lord, if this be thy pleasure, that there I must abide, let me have good company with me. No, *Depart thou cursed into everlasting fire, prepared for the Devil and his Angels*. This shall be thy Sentence. The hearing of which may make the Rocks to rend. So that, go on in thy sin and prosper, despise and scoff at God's Ministers and prosper, abhorre the power and practice of Religion, as a too precise course, and prosper; yet know it, there will a day come, when thou shalt meet with a dreadfull Judge, a dolefull Sentence. Now is thy day of sinning, but God will have shortly his day of condemning.

5. When the Judgment-day is come, then 5. God's the fearfull Wrath of God shall be poured out, and piled upon their Bodies and Souls, and the breath of the Lord, like a stream of
 wrath shall be poured out on Body and Soul.
 brim-

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4. The sentence that shall pass against them.

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by his Fall.

Wherein
consists the
wrath of
God.

1. Absence
from God.

2. God a
consuming
fire.

brimstone, shall kindle it ; and here thou shalt lie burning, and none shall ever quench it. This is the execution of a Sinner after judgment, *Revel. 21. 8.*

Now this wrath of God consists in these things.

1. Thy Soul shall be banished from the face and blessed sweet presence of God and *Christ*, and thou shalt never see the face of God more. It is said, *Acts 20.* that *they wept sore, because they should see Paul's face no more.* Oh, thou shalt never see the face of God, *Christ*, Saints and Angels more. Oh heavy doom, to famish and pine away for ever without one bit of bread to comfort thee, one smile of God to refresh thee ! Men that have their sores running upon them must be shut up from the presence of men sound and whole. Oh, thy Sins, like Plague-sores run on thee ; therefore thou must be shut out like a Dog from the presence of God, and *all his People*, *2 Thes. 1. 9.*

2. God shall set himself like a consuming infinite fire against thee, and tread thee under his feet, who hast by Sin trod him and his glory under foot all thy life. A man may devise exquisite torments for another, and great power may make a little stick to lay on heavy strokes : but great power, stirred up to strike from great fury and wrath, makes the stroke deadly. I tell thee, all the wisdom of God shall then be set against thee, to devise torments for thee, *Mich. 2.*

3. There was never such wrath felt or conceived

ceived as that which the Lord hath devised against thee, that livest and diest in thy natural estate : hence it is called *wrath to come*,
 1 *Thes.* 1. ult. The torment which wisdom shall devise, the Almighty power of God shall inflict upon thee ; so as there was never such power seen in making the world,

Man's misery
by his Fall.

as in holding a poor creature under this wrath, that holds up the Soul in being with one hand , and beats it with the other, ever burning like fire against a creature, and yet that creature never burnt up, *Rom.* 9. 22. Think not this cruelty , it's justice : what cares God for a vile wretch, whom nothing can make good while it lives ? If we have been long in hewing a Block, and we can make no meet vessel of it, put it to no good use for our selves, we cast it into the fire : God heweth thee by Sermons, sickness, losses and crosses, sudden death, mercies and miseries, yet nothing makes thee better ; what shall God do with thee, but cast thee hence ? Oh, consider of this wrath before you feel it. I had rather have all the World burning about my ears, then to have one blasting frown from the blessed face of an infinite and dreadful God. Thou canst not endure the torments of a little Kitchen fire on the tip of thy finger, not one half hour together : how wilt thou bear the fury of this infinite, endless, consuming fire in Body and Soul throughout all eternity ?

3. The never-dying worm of a guilty Conscience shall torment thee, as if thou hadst

Men had better have the World burnt about their ears, than to have one frown from God's face.

3. A guilty Conscience a never-dying worm.

Man's misery
by his Fall.

hadst swallowed down a living poysonfull snake, which shall lie gnawing and biting thine heart for sin past, day and night. And this Worm shall torment thee by shewing the cause of thy misery, that is, that thou didst never care for him that would have saved thee. By shewing thee also thy sins against the Law; by shewing thee thy sloth, whereby thy Happiness is lost. Then shall thy Conscience gnaw to think, so many nights I went to bed without Prayer, and so many days and hours I spent in feasting, and foolish sporting: Oh, if I had spent half that time, now misspent, in praying, in mourning, in meditation, yonder in Heaven had I been. By shewing thee also the means that thou once hadst to avoid this misery: Such a Minister I heard once, that told me of my particular sins, as if he had been told of me: such a Friend perswaded me once to turn over a new leaf: I remember so many knocks God gave at this iron heart of mine, so many mercies the Lord sent; but Oh, no means could prevail with me. Lastly, by shewing thee how easily thou mightest have avoided all these miseries: Oh, once I was almost perswaded to be a Christian; but I suffered my heart to grow dead, and fell to loose Company, and so lost all. The Lord *Jesus* came to my door and knocked, and if I had done that for *Christ* which I did for the Devil many a time, to open at his knocks, I had been saved. A thousand such bites will this Worm give at thine heart, which

which shall make thee cry out, Oh time, time ! Oh Sermons, Sermons ! Oh, my hopes and my helps are now lost, that once I had to save my lost Soul !

Man's misery
by his Fall.

4. Thou shalt take up thy lodging for ever with Devils, and they shall be thy Companions : him thou hast served here, with him must thou dwell there. It scares men out of their wits almost, to see the Devil, as they think, when they be alone ; but what horror shall fill thy Soul when thou shalt be banished from Angels society, and come into the fellowship of Devils for ever ?

4. To lodge
with the De-
vils in Hell
for ever.

5. Thou shalt be filled with final despair. If a man be grievously sick, it comforts him to think it will not last long. But if the Physician tell him he must live all his lifetime in this extremity, he thinks the poorest begger in a better estate than himself. Oh, to think when thou hast been millions of years in thy sorrows, then thou art no nearer thy end of bearing thy misery than at the first coming in : Oh ! I might once have had Mercy and *Christ*, but no hope now ever to have one glimpse of his Face, or one good look from him any more.

5. Final de-
spair in an ir-
recoverable
condition.

6. Thou shalt vomit out blasphemous Oaths and Curses in the Face of God the Father for ever, and curse God that never elected thee, and curse the Lord *Jesus* that never shed one drop of Bloud to redeem thee, and curse God the Holy Ghost that passed by thee and never called thee, *Rev. 16,*

6. Blasphe-
ming and
cursing for
ever.

9. And here thou shalt lie and weep, and

F gnash

Man's misery
by his Fall.

Misery in-
compasseth
those in Hell.

gnash thy teeth in spite against God and thy self, and roar, and stamp, and grow mad, that there thou must lie under the curse of God for ever. Thus (I say) thou shalt lie blaspheming, with God's wrath like a pile of fire on thy Soul burning, and floods, nay seas, nay more, seas of tears (for thou shalt for ever lie weeping) shall never quench it. And here, which way soever thou lookest, thou shalt see matter of everlasting grief. Look up to Heaven, and there thou shalt see (Oh!) that God is for ever gone. Look about thee, thou shalt see Devils quaking, cursing God; and thousands, nay millions of sinfull, damned Creatures crying and roaring out with dolefull shriekings; Oh the day that ever I was born! Look within thee, there is a guilty Conscience gnawing. Look to time past; Oh those golden days of grace and sweet seasons of mercy are quite lost and gone! Look to time to come, there thou shalt behold evils; troupes and swarms of sorrows, and woes, and raging waves, and billows of wrath coming roaring upon thee. Look to time present; Oh, not one hour or moment of ease or refreshing, but all curses meet together, and feed upon one poor lost immortal Soul, that can never be recovered again! No God, no *Christ*, no Spirit to comfort thee, no Minister to preach unto thee, no Friend to wipe away thy continual Tears, No Sun to shine upon thee, not a bit of bread, not one drop of water to cool thy tongue.

This

This is the misery of every natural man. Man's misery by his Fall.
 Now do not thou shift it from thy self, and say, *God is mercifull*. True, but it is to very few, as shall be proved. 'Tis a thousand to one if ever thou be one of that small number whom God hath picked out to escape this wrath to come. If thou dost not get the Lord *Jesus* to bear this wrath, farewell God, *Christ*, and God's mercy for ever. If *Christ* had shed seas of blood, set thine heart at rest, there is not one drop of it for thee, untill thou comest to see, and feel, and groan under this miserable estate. I tell thee, *Christ* is so far from saving thee, that he is thine enemy. If *Christ* were here, and should say, Here is my blood for thee, if thou wilt but lie down and mourn under the burthen of thy misery, and yet for all his Speeches thy dry eyes weep not, thy stout heart yields not, thy hard heart mourns not, as to say, Oh ! I am a sinfull, lost, condemned, cursed, dead Creature ; what shall I doe ? dost not think but he would turn away his face from thee, and say, Oh ! thou stony, hard-hearted Creature, wouldst thou have me save thee from thy misery, and yet thou wilt not groan, sigh, and mourn for deliverance to me out of thy misery ? If thou likest thine estate so well, and prizest me so little, perish in thy misery for ever.

Oh, labour to be humbled day and night under this thy wofull estate. Thou art guilty of *Adam's* grievous sin ; will this break thine heart ? No. Thou art dead in Sin, The scope of knowing our miseries is, to be humbled.

Man's misery
by his Fall.

and top-full of all sin? will this break thine heart? No. Whatsoever thou doest, hast done, shalt doe, remaining in this estate, is sin; will this break thine heart? No. God is thine enemy, and thou hast lost him; will this break thine heart? No. Thou art condemned to die eternally, Satan is thy Gaoler, thou art bound hand and foot in the bolts of thy sins, and cast into utter darknes, and ready every moment to drop into Hell; will this break thine heart? No. Thou must die, and after that appear before the Lord to Judgment, and then bear God's everlasting insupportable wrath, which rends the Rocks, and burns down to the bottom of Hell; will this break thine hard heart, man? No. Then farewell *Christ* for ever, never look to see a *Christ* untill thou dost come to feel thy misery out of *Christ*. Labour therefore for this, and the Lord will reveal the Brazen Serpent, when thou art in thine own sense and feeling stung to death with the fiery Serpents.

So I come to open the fourth principal Point.

CHAP. IV.

That the Lord Jesus Christ is the onely means of Redemption and deliverance out of this estate.

IN whom we have Redemption through his blood, Ephes. 1. 7. which plainly demonstrates that

Jesus Christ is the onely means of man's Redemption and deliverance out of his bondage and miserable estate.

And this is the Doctrine I shall now insist upon.

When the *Israelites* were in bondage and misery, he sends *Moses* to deliver them. When they were in *Babylon*, he stirred up *Cyrus* to open the prison gates to them. But when all mankind is under spiritual misery, he sends the Lord Jesus, God and Man, to redeem him, *Acts* 4. 12.

Quest. How doth Christ redeem men out of this misery?

Ans. By paying a price for them, 1 Cor. 6. ult. God's mercy will be manifested in saving some, and his justice must be satisfied by having satisfaction or price made and paid for man's sin.

Hence Christ satisfieth God's Justice, First, by standing in the room of all them whom Mercy decreeth to save. A Surety standeth in the room of a Debtor, *Heb.* 7. 22.

The Fourth Principle.

Christ the onely Redeemer by price.

Doct. Christ our Redeemer.

Object.

How men are redeemed.

Ans. 1. By price.

Christ our
only Re-
deemer.

As the first *Adam* stood in the room of all mankind fallen : so *Christ* standeth in the room of all men rising, or to be restored again.

2. By taking
away the
guilt of their
sin.

Secondly, by taking from them, in whose room he stood, the eternal guilt of all their sins, and by assuming the guilt of all those sins unto himself, 2 *Cor.* 5. 22. Hence *Luther* said, *Christ* was the greatest Sinner by imputation.

3. By bearing
the curse for
sin.

Thirdly, by bearing the curse and wrath of God kindled against Sin. God is holy, and when he seeth Sin sticking onely by imputation to his own Son, he will not spare him, but his wrath and curse must he bear, *Gal.* 3. 13. *Christ* drinks up the cup of all the Elect at one draught, which they should have been sipping and drinking, and tormented with, millions of years.

4. By making
us perfect.
Dan. 9. 24.

Fourthly, by bringing into the presence of God perfect righteousness, *Rom.* 5. 21. for this also God's Justice required, *perfection*, conformity to the Law, as well as (*perfect satisfaction*) suffering for the wrong offered to the Law giver. Justice thus requiring these four things, *Christ* satisfies Justice by performing them, and so pays the price.

Christ a Re-
deemer by
strong hand.

2. *Christ* is a Redeemer by strong hand. The first Redemption by *Christ* is finished in *Christ's* person at his Resurrection ; the second is begun by the Spirit in Man's vocation, and ended at the day of Judgment : as money is first paid for a Captive in *Turky*,
and

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and then, because he cannot come to his own Prince himself, he is fetcht away by strong hand. *Christ our onely Redeemer.*

Here is encouragement to the vilest Sinner, and comfort to the self-succourless and lost Sinner, who have spent all their money, their time and endeavours upon those duties and strivings that have been but poor Physicians to them. O look up here to the Lord *Jesus*, who can doe that cure for thee in a moment, which all Creatures cannot doe in many years. What bolts, what strong fetters, what unruly lusts, temptations and miseries art thou lockt into? Behold, the Deliverer is come out of *Sion*, having satisfied Justice, and paid a price to ransom poor Captives, *Luke 4. 18.* with the Keys of Heaven, Hell, and thy unruly heart in his hand, to fetch thee out with great mercy and strong hand: Who knows but thou poor Prisoner of Hell, thou poor Captive of the Devil, thou poor shackled Sinner, mayst be one whom he is come for? Oh look up to him, sigh to Heaven for deliverance from him, and be glad and rejoyce at his coming.

Use 1.
Of encouragement.
Christ came down from Heaven to relieve poor Captives bound in fetters of sin.

This strikes terrour to them, that, though there is a means of deliverance, yet will lie in their misery, never groan, never sigh to the Lord *Jesus* for deliverance; nay, that rejoyce in their bondage, and dance to Hell in their bolts; nay, that are weary of deliverance, that sit in the Stocks when they are at prayers, that come out of the Church when

Use 2.
Of terrour.

Christ our
only Re-
deemer.

The neglect
of our deli-
verance by
Christ will
prove a cut
at the last
day.

the tedious Sermon runs somewhat beyond the hour, like prisoners out of a Gaol; that despise the Lord *Jesus*, when he offers to open the doors, and so let them out of that miserable estate. Oh poor Creatures! is there a means of deliverance, and dost thou neglect, nay, despise it? Know it, that this will cut thine heart one day, when thou art hanging in thy gibbets in Hell, to see others standing at God's right hand, redeemed by *Christ*: thou mightest have had share in their honour: for there was a Deliverer come to save thee, but thou wouldst have none of him. Oh, thou wilt lie yelling in those everlasting burnings, and tear thy hair, and curse thy self: From hence might I have been delivered, but I would not. Hath *Christ* delivered thee from Hell, and hath he not delivered thee from thine Ale-house? Hath *Christ* delivered thee from Satan's society, when he hath not delivered thee from thy loose company yet? Hath *Christ* delivered thee from burning, when thy faggots, thy sins grow in thee? Is *Christ's* Blood thine, that makest no more account of it, nor feelest no more vertue from it than in the blood of a Chicken? Art thou redeemed? dost thou hope by *Christ* to be saved, that didst never see, nor feel, nor sigh under thy bondage? Oh, the Devils will keep holy-day, (as it were) in Hell, in respect of thee, who shalt mourn under God's wrath, and lament, Oh, there was a means to deliver us out of it, but thou shalt mourn for
ever

ever for thy misery. And this will be a Bodkin at thine heart one day, to think there was a Deliverer, but I wretch would none of him.

Christ our only Redeemer.

Here is likewise matter of Reproof to such as seek to come out of this misery from and by themselves. If they be ignorant, they hope to be saved by their good meaning and prayers: if civil, by paying all they owe, and doing as they would be done by, and by doing no body any harm. If they be troubled about their Estates, then they lick themselves whole by their mourning, repenting and reforming. Oh, poor stubble! canst thou stand before this consuming fire without sin? Canst thou make thy self a *Christ* for thy self? canst thou bear and come from under an infinite wrath? canst thou bring in perfect Righteousness into the presence of God? This *Christ* must doe, else he could not satisfy and redeem. And if thou canst not doe thus, and hast not *Christ*, desire and pray, that Heaven and Earth shake, till thou hast worn thy tongue to the stumps; endeavour as much as thou canst, till others commend thee for a diligent Christian; mourn in some wilderness till dooms-day; dig thy grave there with thy nails, weep buckets full of hourly tears, till thou canst weep no more: fast and pray till thy skin and bones cleave together; promise and purpose with full resolution, to be better; nay, reform thy head, heart, life and tongue, and some, nay all sins; live like an Angel, shine like a Sun, walk

Use 3.
Of reproof.

*Christ our
only Re-
deemer.*

Gal. 5. 2.

walk up and down the World like a distressed Pilgrim going to another Countrey, so that all Christians commend and admire thee; die ten thousand deaths; lie at the fire-back in Hell so many millions of years as there be piles of grass on the Earth, or sands upon the Sea-shore, or stars in Heaven, or motes in the Sun: I tell thee, not one spark of God's wrath against thy Sin shall be, can be, quenched by all these duties, nor by any of these sorrows or tears; for, these are not the Blood of *Christ*. Nay, if all the Angels and Saints in Heaven and Earth should pray for thee, these cannot deliver thee; for they are not the Blood of *Christ*. Nay, God as a Creatour having made a Law, will not forgive one sin without the Blood of *Christ*. Nay, *Christ's* Blood will not doe it neither, if thou dost joyn never so little that thou hast or dost, unto *Jesus Christ*, and makest thy self or any of thy duties co-partners with *Christ* in that great work of saving thee. Cry out therefore as that blessed Martyr did, *none but Christ, none but Christ.*

Use 4.
Be watchfull.

Take heed of neglecting or rejecting so great Salvation by *Jesus Christ*. Take heed of spilling this Potion, that only can cure thee.

Object.

But thou wilt say, *This means of Redemption is onely appointed for some, it is not intended for all, therefore not for me, therefore how can I reject Christ?*

Answer.

It is true, *Christ* spent not his breath to pray for all, *John 17. 9. I pray for them, I pray*

pray not for the world, but for them which thou hast given me, for they are thine; much less his Blood for all, therefore he was never intended as a Redeemer of all: but that he is not intended as a deliverer of thee, how doth this follow? How dost thou know this?

Christ our only Redeemer.

But, secondly, I say, though *Christ* be not intended for all, yet he is offered unto all, and therefore unto thee. And the ground is this chiefly:

The universal offer of *Christ* ariseth not from *Christ's* Priestly Office immediately, but from his Kingly Office, whereby the Father having given him all power and dominion in Heaven and Earth, he hereupon commands all men to stoop unto him, and likewise bids all his Disciples, and all their Successours, to go and preach the Gospel to every Creature under Heaven, *Matth.* 28. *Mark* 16. 15. 18, 19. For *Christ* doth not immediately offer himself to all men as a Saviour, whereby they may be encouraged to serve him as a King: but first as a King commanding them to cast away their weapons, and stoop unto his Scepter, and depend upon his free mercy, acknowledging, if ever he save me, I will bless him; if he damn me, his Name is righteous in so dealing with me.

The offer of *Christ* universal, and why.

But that I may fasten this Exhortation, I will shew these four things.

I. The Lord *Jesus* is offered to every particular person: which I shall shew thus:
What

I.

*Christ our
only Re-
deemer.*

What hast thou to say against it, that thou dost doubt of it? It may be thou wilt plead,

Object.

Oh, I am so ignorant of my self, God, *Christ*, or his will, that surely the Lord offers no *Christ* to me.

Answ.

Prov. 9. 4.

Yes, but he doth, though thou liest in utter darkness. Our blessed Saviour glorified his Father for revealing the Mystery of the Gospel to simple men, neglecting those that carried the chief reputation of wisdom in the World. The parts of none are so low, as that they are beneath the gracious regard of *Christ*. God bestoweth the best fruits of his love upon mean and weak persons here, that he might confound the pride of Flesh the more. Where it pleaseth him to make his choice, and to exalt his Mercy, he passeth by no degree of wit, though never so incapable.

Prov. I. 22,
23.

Object.

But thou wilt say, I am an enemy to God, and have a heart so stubborn and loth to yield; I have vexed him to the very heart by my transgressions.

Answ.

Yet he beseecheth thee to be reconciled. Put case thou hast been a Sinner, and rebellious against God; yet so long as thou art not found amongst malicious opposers and underminers of his Truth, never give way to despairing thoughts, thou hast a mercifull Saviour.

Object.

But I have despised the means of reconciliation, and rejected mercy.

Answ.

Yet God calls thee to return: *Thou hast
plaid*

plaid the harlot with many lovers, yet turn again to me, saith the Lord, Jer. 3. 1. Cast thy self into the arms of Christ, and if thou

Christ our only Redeemer.

perish, perish there: if thou dost not, thou art sure to perish. If mercy be to be had any where, it is by seeking to *Christ*, not by turning from him. Herein appears *Christ's* love to thee, that he hath given thee a heart in some degree sensible: he might have given thee up to hardness, security andphaneness; of all spiritual judgments the greatest. But he that died for his enemies will in no wise refuse those, the desire of whose Soul is towards him. When the Prodigal set himself to return to his Father, his Father stays not for him, but meets him in the way. If our sins displease us, they shall never hurt us; but we shall be esteemed of God to be that which we desire and labour to be, *Psal. 145. 19.*

Christ casts off none that desire to come unto him.

But can the Lord offer *Christ* to me, so poor, that have no strength, no faith, no grace, nor sense of my poverty?

Object.

Yes, even to thee: why should we except our selves, when *Christ* doth not except us? *Come unto me all ye that are weary and heavy laden.*

Answer.

We are therefore poor, because we know not our riches. We can never be in such a condition, wherein there will be just cause of utter despair. *He that sits in darkness and seeth no light, no light of comfort, no light of God's countenance, yet let him trust in the name of the Lord.* Weaknesses do not debar us from mercy; nay, they incline

Christ calls all Sinners to come unto him without exception.

*Christ our
only Re-
deemer.*

incline God the more. The Husband is bound to bear with the Wife, *as being the weaker vessel*; and shall we think God will exempt himself from his own Rule, and not bear with his weak Spouse?

Object.

But is this offer made to me that cannot love, prize, nor desire the Lord *Jesus*?

Ans.

*Christ owns
men, though
they are
weak, and
cannot prize
him.*

Yes, to thee; *Christ* knows how to pity us in this case. We are weak, but we are his. A Father looks not so much at the blemishes of his Child, as at his own nature in him; so *Christ* finds matter of love in any thing of his own in us. A Christian's carriage towards *Christ* may in many things be very offensive, and cause much strangeness; yet (so long as he resolves not upon any known evil) *Christ* will own him, and he *Christ*.

Object.

Oh, but I have fallen from God oft since he hath enlightned me, and doth he tender *Christ* to me?

Ans.

Thou must know that *Christ* hath married every believing Soul to himself, and that where the work of Grace is begun, Sin loseth strength by every new fall. If there be a spring of Sin in thee, there is a spring of Mercy in God, and a Fountain daily opened to wash thy uncleanness in. *Adam* (indeed) lost all by once sinning: but we are under a better Covenant, a Covenant of Mercy, and are encouraged by the Son to go to the Father every day for the sins of that day.

Object.

If I were willing to receive *Christ*, I might have *Christ* offered to me; but will the Lord offer

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offer him to such a one as desires not to have *Christ*?

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only Re-
deemer.

Yes, (faith our Saviour) *I would have gathered you as the hen gathereth her chickens under her wings, and you would not.* We must know, a creating power cannot only bring something out of nothing, but contrary out of contrary; of unwilling God can make us a willing People. There is a promise of *pouring clean water upon us*; and *Christ* hath taken upon him to purge his Spouse, and make her fit for himself.

Ans.
Christ offers
himself to
those that do
not desire
him.

What hast thou now to plead against this strange kindness of the Lord in offering *Christ* to thee? Thou wilt say, it may be,

Oh! I fear time is past; Oh! time is past. I might once, once have had *Christ*; but now mine heart is sealed down with hardness, blindness, unbelief: Oh! time is now gone.

Object.

No, not so; see *Isa. 65. 1, 2, 3.* *All the day long God holdeth out his hand to a backsliding and rebellious people.* Thy day of grace, thy day of means, thy day of life, thy day of God's striving with thee and stirring of thee, still lasts.

Ans.
No time past
to receive
Christ.

But if God be so willing to save, and so prodigal of his *Christ*, why doth he not give me *Christ*, or draw me to *Christ*?

Object.

I answer, What command dost thou look for to draw thee to *Christ*, but this word *Come*? Oh come thou poor, forlorn, lost, blind, cursed nothing; I will save thee, I will

Ans.

Christ our
only Re-
deemer.

Christ freely
offers him-
self to men,
but doth not
force men to
him.

II.

Quest.

Answ.

The condi-
tions of com-
ing to *Christ*.
On what

terms *Christ*
may be had.

1. We must
give our
selves to him.

2. We must
give away all
our sins.

3. We must
give away
our Honour,
Pleasure, Life
it self, if he
require it.

will enrich thee, I will forgive thee, I will
enlighten thee, I will bless thee, I will be
all things unto thee, doe all things for thee.
May not this win and melt the heart of a
Devil?

II. Upon what conditions may *Christ* be
had?

Make an exchange of what thou art or
hast with *Christ*, for what *Christ* is or hath;
and so taking him, (like the wise Merchant
the *Pearl*) thou shalt have Salvation with
him.

Now this exchange lieth in these four
things chiefly.

First, give away thy self to him, *Head*,
Heart, *Tongue*, *Body*, *Soul*, and he will give
away himself unto thee, *Cant.* 6. 3. yea, he
will stand in thy room in Heaven, that thou
mayst triumph and say, I am already in
Heaven, glorified in him; I see God's blef-
sed face in *Christ*; I have conquered Death,
Hell, and the Devil, in him.

Secondly, give away all thy sins to *Christ*,
confess them, leave them, cast them upon
the Lord *Jesus*, so as to receive power from
him to forsake them; and he will be made
sin for thee, to take them away from thee,
1 *John* 1. 9.

Thirdly, give away thine Honour, Plea-
sure, Profit, Life, for him; he will give
away his Crown and Honour, Life and all,
to thee, *Luke* 18. Let nothing be sweet
unto thee but Him, and nothing shall be
sweet unto him but Thee.

Fourthly,

Fourthly, give away thy Rags, forsake thine own Righteousness for him; he will give away all his Robes and Righteousness to thee, *Phil. 3.8,9.* Thou shalt stand as glorious in the sight of God, howsoever thou art a poor Snake in thy self, as an Angel, nay, as all the Angels, because clothed with his Son *Christ Jesus* his Righteousness.

Christ our only Redeemer.

4. We must give away all our own Righteousness.

Now tell me, will you have *Christ*? He is offered to you. Yes, you will all say: Yea, with all mine heart. But will you have him on these terms, upon these four conditions?

Now because men will flatter themselves, and say, Yes.

III. I will shew you four sorts of people that reject *Christ* thus offered.

III. Four sorts of people that reject *Christ*.

First, *The slighting Unbeliever*; that when he hears of an offer of *Christ*, and should wonder at the love of the Lord in doing this, he makes nothing of it, but goes from the Church and says, We must give Ministers the Wall in the Pulpit; and, Poor men, they must have somewhat to say and preach for their living, There was a good plain Sermon to day; the man seems to mean well, but I think he be no great Scholar; And so makes no more of the offer of *Christ*, than of the offer of a straw at their feet. If a good bargain be offered them, they will forget all their business to accomplish that; yet they make light of this offer, *Mar. 22.5.*

1. The sligh-
ters

Secondly, *The desperate Unbeliever*; that

2. The despe-
rate unbelic-
seeing ver.

Christ our only Redeemer.

seeing his sins to be so great, and feeling his heart so hard, and finding but little good from God, since he sought for help, (like Cain) flieth from the presence of the Lord; like a mad Lion he breaks his chains of restraining grace, and runneth roaring after his prey, after his cups, queans, lusts, &c. and so will not honour Christ with such a great cure of such great sins, that he shall never have the credit of it, nor will be beholden to him for such a kindness.

3. The presumptuous unbeliever.

Thirdly, *The presumptuous Unbeliever*; that seeing what sins he hath committed, and it may be he having a little touch, and some sorrow for his sins, catcheth at Christ, hoping to be saved by him before ever he come to be loaden with sin as the greatest evil, or Gods wrath kindled against him as his greatest curse; and so catching at Christ, hopes he hath Christ, and hoping he hath Christ already, shuts out Christ for the future, and so rejects him, *Micah. 3. 11.* You shall have these men and women never complain of the want, but only of the weakness of their faith, and they will not be beaten off from thence: let them hear never so much of their misery, nor see never so much of their sin, yet they will not be beaten off from trusting to Christ.

4. The tottering & doubtful unbeliever.

Fourthly, *The tottering, doubtful Unbeliever*; one that is in a question whether he had best have Christ or no. He sees some good in Christ that he would gladly have him for; as, Then I shall have Heaven, and Pardon, and

and Grace, and Peace: and yet he sees many things he dislikes with Christ; as namely, Then farewell Merry meetings, Pastimes, Cards and Dice, Pleasure and sinful Games. And hence they totter this way and that way, not knowing whether they had best have Christ or no, *James, 1.6,7.* These people reject Jesus Christ.

Christ our only Redeemer.

IV. And now come and see the greatness of this sin.

IV.
The great evil in rejecting Christ.

1. It's a most *bloody sin*; it's a trampling under foot the blood of the Son of God, *Heb. 10.21.*

1. A bloody sin

2. It's a most *dishonouring sin*: for as by the first act of Faith a man glorifieth God by obeying all the Law at an instant in Christ; so by rejecting him thou dost break all those Laws of God in an instant, and so dost dishonour him.

2. A dishonouring sin.

3. It's a most *ungrateful sin*; it's a despising Gods greatest love, which the Lord takes most heavily.

3. An ungrateful sin.

4. It's a most *inexcusable sin*; for what have you to cast against *Jesus Christ*? Oh, my sins are so great, thou wilt say. But take *Christ*, his blood will wash thee from all thy sins.

4. An excusable sin.

Object.

Answer.

Oh, but my heart is hard, and my mind blind.

Object.

Yea, but take me, and I will break thine heart, open thine eyes. A new heart is Gods gift, and he hath promised to create it in us.

Answer.

Oh, but then I must forsake all my pleasures.

Object.

Christ our only Redeemer.

Thou shalt have them fully, continually, infinitely in Christ.

Answ.

Oh, but I cannot take Christ.

Object.

Oh, but Christ can give thee an hand to receive him, as well as give away himself.

Answ.

5. An heavy sin

5. It is a most *heavy sin*. What sin will gripe so in hell as this? *Joh. 3. 19.* God the Father shall strike the Devils for breaking the Law of the Creation; but God the Son shall strike thee, and the Comforter himself shall set himself against thee, for despising the means and offers of Redemption. The Devils might never have had mercy; but thou shalt think with anguish, and vexation, and madness of heart, I might have had a Christ, he was offered unto me; mercy wooed this stubborn proud heart to yield, but, O Rock of Adamant that I was! it did not affect me. Oh flie speedily to this *City of refuge*, lest the pursuer of blood overtake thee.

Use 5.

An invitation to take hold on Christ.

Away then out of your selves to the Lord Jesus. Heaven and Earth leave thee, and have forsaken thee; now there is but one more that can do thee good, and deliver thy soul from endless sorrow; go to him, and take hold on him, no with the hand of presumption and love to thy self, to save thy self, but with the hand of faith, and love to him, to honour him.

Object.

I am well enough already; what tell you me of Christ?

Answ.

This is the damning sin of these times: when men have Christ offered unto them, fore-

foretelling them else of Wrath to come, they say they are well; hence feeling no judgement here, they fear no wrath hereafter; hence being well, they feel no need of Christ; hence till they die they never seek out for a *Saviour*. Men will not come into the Ark already made for them, before the Flood arise. The World makes so much of those it nurseth up, that they are unwilling to come to Heaven, when they are called to come home.

Christ our only Redeemer.

Security a dangerous sin.

But it may be Christ hath not redeemed me, nor shed his blood for me, therefore why should I go to him?

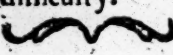
Object.

It may be it is true, it may be not; yet do thou venture, as those *Joel 2. Who knows but the Lord may return?* It is true, God hath elected but few, and so the Son hath shed his blood and died but for a few; yet this is no excuse for thee to lie down and say, What should I seek out of my self for succour? Thou must in this case venture and try, as many men amongst us do now, who hearing of one good Living fallen, twenty of them will go and seek for it, although they know only one shall have it. Therefore say as those Lepers in *Samaria*, If I stay here in my sins, I die; If I go out to the Camp of the *Syrians*, we may live; we can but die however: If I go out to Christ, I may get mercy; however I can but die, and it is better to die at Christ's feet, than in my own puddle. Content not your selves therefore with your bare reformation and amending your lives;

Answer.

To say that Christ hath not redeemed thee, is no excuse for not coming to Christ.

Few are saved
and that with
difficulty.



this is but to cross the debt in thine own book, it remaineth uncanceled in the Creditor's book still: but go, take, offer up this eternal sacrifice before the eyes of God the Father, and cry guilty at his Bar, and look for mercy from him; sigh under thy bondage, that as *Moses* was sent unto the *Israelites*, so may *Christ* be sent into thy soul. Rest not therefore in the sight or sense of a helpless condition, saying, I cannot help my self, unless *Christ* doth. Sigh unto the Lord *Jesus* in Heaven for succour, and admire the Lord for ever, that when there was no help, and when he might have raised out of the stones children to praise him, yet he should send his Son out of his bosom to save thee. So much for this particular.

The fifth *Divine Principle* follows to be handled.

CHAP. V.

That those that are saved are very few; and that those that are saved are saved with very much difficulty.

The fifth principle.

Straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it, Mat. 7. 14.

Here are two parts,

1. The paucity of them that shall be saved;
Few find the way thither,

2. The

2. The difficulty of being saved ; *Streight and narrow is the way and gate unto life.* Few are saved, and that with difficulty.

Hence arise two Doctrines,

1. That the number of them that shall be saved is very small, *Luke 13.24.* The Devil hath his drove and swarms to go to Hell, as fast as Bees to their Hives : Christ hath his flock, and that is but a little flock. Hence Gods children are called *Jewels, Mal.3.17.* which commonly are kept secret in respect of the other lumber in the House : hence they are called *strangers and pilgrims*, which are very few in respect of the inhabitants of the Countrey through which they pass : hence they are called *sons of God, 1 Job. 3.2. of the Blood Royal*, which are few in respect of common Subjects.

Doct. 1.

Luke 12.32.

But see the truth of this Point in these two things.

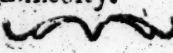
First, look to all ages and times of the World ; Secondly, to all places and persons in the World ; and we shall see few men were saved. Few saved in all ages.

1. Look to all ages, and we shall find but a handful saved. As soon as ever the Lord began to keep house, and there were but two families in it, there was a bloody *Cain* living, and a good *Abel* slain. And as the World increased in number, so in wickedness, *Gen. 6. 12.* it is said, *All flesh had corrupted their ways*, and amongst so many thousand men not one righteous but *Noah*, and his family ; and yet in the Ark there crept in a cursed *Cham*.

I.

As the world increased in number, so in wickedness.

Few are saved,
and that with
difficulty.



Isa. 1. 9.

John 1. 12.

Rev. 3. 4.

Afterwards, as *Abraham's* posterity increased, so wee see their sin abounded. When his posterity was in *Egypt*, where, one would think, if ever men were good, now it would appear, being so heavily afflicted by *Pharaoh*, being by so many Miracles miraculously delivered by the hand of *Moses*, yet most of these *God was wroth with*, *Heb. 3. 12.* and only two of them, *Caleb* and *Joshua*, went into *Canaan*, a type of Heaven. Look into *Solomon's* time: what glorious times? what great profession was there then? Yet after his death *ten Tribes* fell to the odious sin of Idolatry, following the command of *Jeroboam* their King. Look farther into *Isaiab's* time, when there were multitudes of Sacrifices and Prayers, *Isa. 1. 11.* yet then there was but a remnant, nay, a very little remnant, that should be saved. And look to the time of *Christ's* coming in the flesh, (for I pick out the best time of all) when one would think by such Sermons he preached, such Miracles he wrought, such a Life as he led, all the *Jews* would have entertained him; yet it is said, *He came unto his own, and they received him not.* So few, that *Christ* himself admires at one good *Nathaniel*, *Ebhold, an Israelite in whom there is no guile.* In the Apostles time many indeed were converted, but few comparatively; and amongst the best Churches were many bad, as that at *Philippi*, *Phillipians 3. 18.* Many had a name to live, but were dead, and few only kept their garments unspotted. And presently after the Apostles time

time *Many grievous wolves came in and devoured the sheep*; and so in succeeding Ages, *Revel. 12. 9. All the earth wondred at the whore in scarlet.* Few are saved, and that with difficulty.

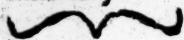
And in *Luther's time*, when the light began to arise again, he saw so many carnal Gospelers, that he breaks out in one Sermon into these speeches; *God grant I may never live to see those bloody daies that are coming upon an ungodly world.* *Latimer* heard so much prophane-ness in his time, that he thought verily Dooms-day was just at hand. And have not our ears heard censuring those in the *Palatinate*, where (as 'tis reported) many have fallen from the glorious Gospel to Popery, as fast as leaves fall in *Autumn*? Who would have thought there had lurked such hearts under such a shew of detesting Popery, as was among them before? And at *Christ's coming shall be find faith on the earth.* *Acts 20. 28, 29 30. Luther.*

2. Let us look unto all places and persons, and see how few shall be saved. The World is now split into four parts, *Europe, Asia, Africa and America*; and the three biggest parts are drowned in a deluge of prophane-ness and superstition, they do not so much as profess *Christ*, you may see the sentence of death written on these mens foreheads, *Jer. 10. ult.* But let us look upon the best part of the world, and that is *Europe*; how few shall be saved there? First, the *Grecian Church*, howsoever now in these daies their good Patriarch of *Constantinople* is about a general Reformation among them, and hath done

2.
Few shall be saved in all places.

Jer 10. ult. Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name, &c.

Few are saved
and that with
difficulty.



done much good; yet are they for the present, and have been for the most part of them, without the saving means of knowledge. They content themselves with their old Superstitions, having little or no Preaching at all. And for the other parts, as *Italy, Spain, France, Germany*, for the most part they are Popish: and see the end of these men, 2 *Thes.* 2. 9, 10, 11, 12. And now amongst them that carry the badge of Honesty, I will not speak what mine ears have heard and may heart believes concerning other Churches; I will come unto our own Church of *England*, which is the most flourishing Church in the World: never had Church such Preachers, such means; yet have we not some Chapels and Churches stand as Dark-Lanterns without light, where people are led with blind, or idle, or licentious Ministers, and so both fall into the ditch?

Few shall be
saved in *Eng-*
land.

Luke 13. 24, 25

Chrysostom
though in *Ant-*
ioch an hun-
dred could not
be saved.

Nay, even amongst them that have the means of grace, but few shall be saved. It may be sometimes among ninety nine in a Parish, Christ sends a Minister to call some one lost sheep among them, *Mat.* 13. Three grounds were bad where the seed was sown, and only one ground good. 'Tis a strange speech of *Chrysostom* in his fourth Sermon to the people of *Antioch*, where he was much beloved, and did much good; *How many do you think (saith he) shall be saved in this City? It will be an hard speech to you, but I will speak it; though here be so many thousands of you, yet there cannot be found an hundred that shall be*

be saved, and I doubt of them too: For what villany is there among you? what sloth is in old men? and so he goes on. So say I: Never tell me we are baptized, and are Christians, and trust to Christ; let us but separate the Goats from the Sheep, and exclude none but such as the Scripture doth, and sets a cross upon their doors, with, *Lord, have mercy upon them*, and we shall see only few in the City shall be saved.

Few are saved, and that with difficulty.

Those which the Scripture excludes from salvation.

1. Cast out all the *prophane* people among us, as Drunkards, Swearers, Whores, Liars, which the Scripture brands for black sheep, and condemns them in an hundred places.

1. The prophane.

2. Set by all *Civil men*, that are but Wolves chained up, tame Devils, Swine in a fair Meadow, that pay all they owe, and do nobody any harm, yet do none any great good, that plead for themselves and say, *Who can say black is mine eye?* These are righteous men, whom Christ never came to call; *For he came not to call the righteous, but sinners to repentance.*

2. The Civil men.

3. Cast by all *Hypocrites*, that, like stage-players, in the sight of others act the parts of Kings and honest men; when look upon them in their tiring-house, they are but base varlets.

3. The Hypocrites.

4. *Formal Professors* and *Carnal Gospelers*, that have a thing like faith, and like sorrow, and like true repentance, and like good desires; but yet they be but Pictures, they deceive others and themselves too, 2 Tim. 3. 5.

4. The formal Professors.

Set

Few are saved
and that with
difficulty.

Use I.
Of encouragement.

Tit 2.14.

Use 2.
Of Terror.

Use 3.
Of Exhortation to all confident people:

Set by these four sorts, how few then are to be saved, even among them that are hatcht in the bosom of the Church?

First, here then is a Use of *Encouragement*: Be not discouraged by the name of Singularity. What, do you think your self wiser than others? and shall none be saved but such as are so precise as Ministers prate? Are you wiser than others, that you think none shall go to Heaven but your self? I tell you, if you would be saved, you must be singular men, not out of *faction*, but out of *conscience*, *Acts 24.16.*

Secondly, here is matter of *terror* to all those that be of opinion that few shall be saved; and therefore when they are convinced of the danger of sin by the Word, they flie to this shelter, If I be damned, it will be woe to many more besides me then; as though most should not be damned. Oh yes, the most of them that live in the Church shall perish: and this made an *Hermite*, which *Theodore* mentions, to live fifteen years in a Cell in a desolate Wilderness, with nothing but bread and water, and yet doubt after all his sorrow, whether he should be saved or no. Oh, God's wrath is heavy, which thou shalt one day bear.

Thirdly, this ministreth *Exhortation* to all *confident people*, that think they believe, and say they doubt not but to be saved; and hence do not much fear death. Oh, learn hence to suspect and fear your estate, and fear it so much, that thou canst not be quiet until

until thou hast got some assurance thou shalt be saved. When Christ told his Disciples that one of them should betray him, they all said, *Master, is it I?* But if he had said eleven of them should betray him, all except one, would they not all conclude, *Surely it is I?* If the Lord had said, only few shall be damned, every man might fear, It may be it is I; but now he saies most shall, every man may cry out and say, *Surely it is I.* No humble heart, but is driven to and fro with many stinging fears this way; yet there is a generation of presumptuous, brasen-fac'd, bold people, that confidently think of themselves, as the *Jews of the Pharisees*, (being so holy and strict) that if God save but two in the World, they shall make one.

Few are saved and that with difficulty.

The child of God indeed *is bold as a Lion*; but he hath Gods Spirit and promise assuring him of his eternal welfare. But I speak of divers that have no sound ground to prove this Point, (which they pertinaciously defend) that they shall be saved. This confident humor rageth most of all in our old professors at large, who think, That's a jest indeed, that having been of a good belief so long, that they now should be so far behind-hand as to begin the work, and lay the foundation anew. And not only among these, but amongst divers sorts of people whom the Devil never troubles, because he is sure of them already, and therefore cries peace in their ears, whose *Consciences* never trouble them, because that hath shut its eyes: and hence

Presumptuous men think of themselves as the Jews did of the Pharisees.

Conscience rageth most in professors at large.

The Devil never troubles some men, because he is sure of them already.

Few are saved,
and that with
difficulty.

Friends never
reprove some
men, because of
displeasing
them.

hence they sleep, and sleeping dream that God is merciful unto them, and will be so; yet never see they are deceived, untill they awake with the flames of Hell about their ears: and the world troubles them not, they have their hearts desire here, because they are friends to it, and so enemies to God. And *Ministers* never trouble them, for they have none such as are fit for that work near them; or if they have, they can sit and sleep in the Church, and chuse whether they will believe him. And their friends never trouble them, because they are afraid to displease them. This one truth well pondered and thought on may damp thine heart, and make thy conscience flie in thy face, and say, *Thou art the man*; it may be, there are better in Hell then thy self that art so confident; and therefore tell me what hast thou to say for thy self, that thou shalt be saved? In what thing hast thou gone beyond them that *think they are rich and want nothing, who yet are poor, blind, miserable and naked*?

Object. 1.

Thou wilt say haply, first, I have left my sins I once lived in, and am now no drunkard, no swearer, or liar, &c.

Answer.

I answer; thou mayest be washt from thy mire, (the pollution of the world) and yet be a swine in Gods account; 2 *Pet.* 2. 20. thou mayest live a blameless, innocent, honest, smooth life, and yet be a miserable creature still, *Phil.* 3. 6.

Object. 2.

But I pray, and that often.

Answer.

This thou mayest do, and yet never be saved,

ved, *Isai. 1. 11.* To what purpose is your multitude of sacrifices? Nay, thou mayest pray with much affection, with a good heart, as thou thinkest, yet be a thousand miles off from being saved, *Prov. 1. 28.*

Few are saved and that with difficulty.

But I fast sometimes, as well as pray.

Object. 3.

So did the Scribes and Pharisees, even twice a week; which could not be publick, but private fasts. And yet this righteousness could never save them.

Answer.

But I hear the Word of God, and like the best preachers.

Object 4.

This thou mayest do too, and yet never be saved. Nay, thou mayest so hear, as to receive much joy and comfort in hearing, nay, to believe and catch hold on Christ, and so say and think *he is thine*, and yet not be saved, as the stony ground did, *Matthew 13.* who heard the word with joy, and for a season believed.

Answer.

Ezek. 33. 31, 32.

I read the Scripture often.

Object. 5.

This you may do too, and yet never be saved, as the Pharisees, who were so perfect in reading the Bible, that Christ needed but only say, *It hath been said of old time*, for they knew the text and place well enough without intimation.

Answer.

But I am grieved and am sorrowful, and repent for my sins past.

Object. 6.

Judas did thus, *Matth. 27. 3.* he repents himself with a legal repentance for fear of Hell, and with a natural sorrow for dealing so unkindly with Christ, in betraying not only blood, but innocent blood. True humiliation

Answer.

Few are saved, and that with difficulty. liation is ever accompanied with hearty reformation.

Oh, but I love good men, and their company.

Object. 7.

Answer.

So did the *five foolish Virgins* love the company, and (at the time of *extremity*) the very *oil* and grace of the *wise*, yet they were locked out of the gates of mercy.

Object. 8.

But God hath given me more *knowledge* than others, or than I my self had once.

Answer.

Rom. 2. 18.

This thou mayest have, and be able to teach others, and think so of thy self too, and yet never be saved.

Object. 9.

Answer.

But I keep the Lords day strictly.

So did the *Jews*, whom yet Christ condemned, and they were never saved.

Object. 10.

I have very many good *desires* and *endeavours* to get Heaven.

Answer.

These thou and thousands may have, and yet miss of Heaven.

Luke 13. 24.

Many shall seek to enter in at that narrow gate, and not be able.

Object. 11.

True, thou wilt say, many men do many duties, but without any *life* or *zeal*; I am zealous.

Answer.

Phil. 3. 6, 11.

So thou mayst be, and yet never be saved, as *Jehu*. *Paul* was zealous when he was a Pharisee: and if he was so for a false Religion, and a bad cause, why, much more mayest thou be for a good cause; so zealous, as not only to cry out against profaneness in the wicked, but the civil honesty of others, and hypocrisy of others, yea, even of the coldness of the best of Gods people: thou mayest

mayest be the fore-horse in the Team, and the King-leader of good exercises amongst the best men; (as *Joash*, a wicked King, was the first that complained of the negligence of his best Officers in not repairing the Temple) and to stir them up unto it. Nay, thou mayest be so forward, as to be persecuted, and not yield an inch, nor shrink in the wetting, but mayest manfully and courageously stand it out in time of persecution, as the thorny ground did. So zealous thou mayest be, as to like best of, and to flock most unto, the most zealous Preachers, that search mens consciences best; as the whole Country of *Judea* came flocking to *Johns* Ministry, and delighted to hear him for a season: nay, thou mayest be so zealous as to take sweet delight in doing all these things; *Isa* 58. 2, 3. *They delight in approaching near unto God*; yet come short of Heaven.

Few are saved, and that with difficulty.

2 Chron. 44.
4, 5, 6.

But thou wilt say, True; many a man rides post, that breaks his neck at last; many a man is zealous, but his fire is soon quench'd, and his zeal is soon spent; they hold not out, whereas I am constant, and persevere in godly courses.

Object. 12.

So did that young man, yet he was a graceless man, *Mat.* 19. 20. *All these things have I done from my youth*; what lack I yet?

Answer.

It is true, Hypocrites may persevere, but they know themselves to be naught all the while, & so deceive others: but I am perswaded that I am in Gods favour, and in a safe and happy estate, since I do all with a good heart for God.

Object. 13.

H

This

Few are saved,
and that with
difficulty.

Answ.

Prov. 14. 12.

Some Hypo-
crites deceive
themselves,
some deceive
others.

Mat. 25.

The five foo-
lish Virgins.

This thou mayest verily think of thy self, and yet be deceived, and damned, and go to the Devil at last. *There is a way (saith Solomon) that seemeth right to a man, but the end thereof is the way of death.* For he is an Hypocrite not only that makes a seeming outward show of what he hath not, but also that hath a true show of what indeed there is not. The first sort of Hypocrites deceive others only; the latter having some inward, yet common, work, deceiveth themselves too. *James 1. 26. If any man seem to be religious, (so many are, and so deceive the World, but it is added) deceiving his own soul.* Nay, thou mayest go so fairly, and live so honestly, that all the best Christians about thee may think well of thee, and never suspect thee, and so mayest pass through the World, and die with a deluded comfort, that thou shalt go to Heaven, and be canonized for a Saint in thy Funeral-Sermon, and never know thou art counterfeit, till the Lord brings thee to thy strict and last examination, and so thou receivest that dreadful sentence, *Go ye cursed.* So it was with the *five foolish Virgins*, that were never discovered by the *wise*, nor by themselves, until the gate of grace was shut upon them. If thou hast therefore no better evidences to shew for thy self, that thine estate is good, than the rest, I'll not give a pins point for all thy flattering false hopes of being saved: but it may be thou hast never yet come so far as to this pitch; and if not, Lord! what will become of thee? Suspect thy self much

much, and when in this shipwrack of souls thou leest so many thousands sink, cry out and conclude, It's a wonder of wonders, and a thousand and a thousand to one, if ever thou comest safe to shore.

Few are saved, and that with difficulty.

Oh, strive then to be one of them that shall be saved, though it cost thee thy blood, and the loss of all that thou hast, labour to go beyond all those that go so far, and yet perish at the last. Do not say, that seeing so few shall be saved, therefore this discourageth me from seeking, because all my labour may be in vain. Consider that Christ here makes another and a better use of it, *Luke 3.24.* Seeing that *many shall seek and not enter, therefore* (saith he) *strive to enter in at the straight gate; venture at least, and try what the Lord will do for thee.*

Use.

Strive to be saved.

Wherein doth the child of God (and so how may I) go beyond these Hypocrites that go so far?

Quest.

In three things principally.

Answer.

First, no unregenerate man, though he go never so far, let him do never so much, but he lives in some one sin or other, secret or open, little or great. *Judas* went far, but he was covetous. *Herod* went far, but he loved his *Herodias*. Every Dog hath his kennel, every swine hath his swill, and every wicked man his lust: for no unregenerate man hath fruition of God to content him; and there is no mans heart but it must have some good to content it, which good is to be found only in the fountain of all good, and that is God;

Wherein a child of God goeth beyond an Hypocrite.
1. No unregenerate man but lives in some known sin.

Few are saved,
and that with
difficulty.

Hypocrites
like the whore
in *Proverbs*, or
like *Jehu*, zealous
against *Baal*, but for their
own ends.

2. Unregenerate men are
not poor in
Spirit.

or in the Cistern, and that is in the Creatures : Hence a man having lost full content in God, he seeks for, and feeds upon contentment in the creature, which he makes a God to him ; and here lies his lust or sin, which he must needs live in. Hence, ask those men that go very far, and take their penny for good Silver, and commend themselves for their good desires. I say, ask them if they have no sin : Yes, say they, who can live without sin ? and so they give way to sin, and therefore live in sin. Nay, commonly all the Duties, Prayers, Care and Zeal of the best Hypocrites are to hide a lust : as the Whore in the *Proverbs*, that wipes her mouth and goes to the Temple, and pays her vows : or to feed a lust ; as *Jehu* his zeal against *Baal* was to get a Kingdom. There remains a root of bitterness in the best Hypocrites, which howsoever it be lopt off sometimes by sickness or horror of conscience, and a man hath purposes never to commit it again, yet there it secretly lurks ; and though it seemeth to be bound and conquered by the *Word*, or by *Prayer*, or by outward *Crosses*, or while the hand of God is upon a Man, yet the inward strength and power of it remains still : and therefore when temptations, like strong *Philistines*, are upon this man again, he breaks all vows, promises, bonds of God, and will save the life of his sin.

Secondly, No unregenerate man or woman ever came to be poor in spirit, and so to be carried out of all Duties unto Christ : if
it

it were possible for them to forsake and break loose for ever from all sin, yet here they stick as the Scribes and Pharisees; and so, like zealous *Paul* before his conversion, they fasted and prayed, and kept the Sabbath, but they rested in their legal righteousness, and in the performance of these and the like duties. Take the best Hypocrite that hath the most strong persuasions of Gods Love to him, and ask him why he hopes to be saved; he will answer, *I pray, read, hear, love good men, cry out of the sins of the time.* And tell him again, that an Hypocrite may climb these stairs and go as far: he will reply, true indeed, but they do not what they do with a sound heart but to be seen of men. Mark now, how these men feel a good heart in themselves, and in all things they do, and therefore feel not a want of all good, which is poverty of spirit; and therefore here they fall short, *Isai. 66.2.* There were divers Hypocrites forward for the worship for God in the Temple; but God loaths these, because not poor in spirit, to whom only it is said the Lord will look. I have seen many professors very forward for all good duties, but as ignorant of Christ, when they are sifted, as blocks. And if a man (as few do) know not Christ, he must rest in his duties, because he knows not Christ, to whom he must go and be carried if ever he be saved. I have heard of a man that, being condemned to die, thought to escape the Gallows, and to save himself from hanging, by a certain

Few are saved,
and that with
difficulty.

God looks on
the poor in
spirit.

Few are saved,
and that with
difficulty.

3. Unregene-
rate men ne-
ver take their
rest in Christ
only.

Doct. 2.
Salvation dif-
ficult.

gift he said he had of whistling: some men seek to save themselves by their gifts of *knowledge*, gifts of *memory*, gifts of *prayer*, when they see they must die for their sins. This is the ruine of many a soul, that though he forsake *Egypt*, and his sins and flesh-pots there, and will never be so as he hath been; yet he never cometh into *Canaan*, but loseth himself and his soul in a wilderness of many *duties*, and there perisheth.

Thirdly, if any unregenerate man come unto *Christ*, he never gets into *Christ*, that is, never takes his *eternal rest*, and *lodging in Jesus Christ only*, Heb. 4.4. *Judas followed Christ for the Bag*, he would have the *Bag* and *Christ* too. The young man came unto *Christ* to be his Disciple, but he would have *Christ* and the *world* too. They will not content themselves with *Christ* alone, nor with the *World* alone, but make their markets out of both, like whorish wives, that will please their Husbands and others too. Men in distress of conscience, if they have comfort from *Christ*, they are contented; if they have salvation from *Hell* by *Christ*, they are contented; but *Christ* himself contents them not. Thus far an Hypocrite goes not. So much for the first Doctrine observed out of the Text. I come now to the second.

Doct. 2. That those that are saved are saved with much difficulty: or, It is a wonderful hard thing to be saved.

The gate is streight, and therefore a man must sweat and strive to enter: both the entrance

trance is difficult, and the progress of salvation too. *Jesus Christ* is not got with a wet finger. It is not wishing and desiring to be saved will bring men to Heaven: Hell's mouth is full of *good wishes*. It is not shedding a tear at a Sermon, or blubbering now and then in a corner, and saying over thy prayers, and crying God mercy for thy sins, will save thee. It is not, *Lord, have mercy upon us*, will do thee good. It is not coming constantly to Church. These are easie matters. But it is a tough work, a wonderful hard matter to be saved, 1 *Pet.* 4. 18. Hence the way to Heaven is compared to a *Race*, where a man must put forth all his strength, and stretch every limb, and all to get forward. Hence a Christians life is compared to *wrestling*, *Ephes.* 6. 12. All the policy and power of Hell buckle together against a Christian; therefore he must look to himself, or else he falls. Hence it is compared to *fighting*, 2 *Tim.* 4. 7. A man must fight against the *Devil*, the *World*, *Himself*, who shoot poisoned bullets into the soul, where a man must kill or be killed. God hath not lined the way to Heaven with Velvet, nor strewed it with Rushes. He will never feed a sloathful humour in men, who will be saved if Christ and Heaven will drop into their mouths, and if any would bear their charges thither: If *Christ* might be bought for a few cold wishes and lazy desires, he would be of small reckoning amongst them, who would say, *lightly come, lightly go*. Indeed *Christ's yoke is easie*

Few are saved, and that with difficulty.

Salvation compared to fighting.

Few are saved, and that with difficulty.

Four streight Gates to be past through before we can enter into Heaven.

1. The streight gate of Humiliation.

2. The streight Gate of Faith.

in it self, and when a man is got into Christ, nothing is so sweet; but for a carnal dull heart, it is hard to draw in it: for,

There are four streight Gates which every one must pass through before he can enter in to Heaven.

1, There is the streight Gate of *Humiliation*: God saveth none, but first he humbleth them. Now it is hard to pass through the Gates and Flames of Hell: for a heart as stiff as a stake to bow; as hard as a stone, to bleed for the least prick, not to mourn for one sin, but all sins, and not for a fit, but all a mans life-time. Oh, it is hard for a man to suffer himself to be loaden with sin, and prest to death for sin, so as never to love sin more, but to spit in the face of that which he once loved as dearly as his life. It is easie to drop a tear or two, and be Sermon-sick: but to have a heart rent for sin and from sin, this is true humiliation, and this is hard.

2. The streight Gate of *Faith*, *Ephes. 1. 19*. It's an easie matter to presume, but hard to believe in Christ. It is easie for a man that was never humbled to believe and say, 'Tis but believing; but it is an hard matter for a man humbled, when he sees all his sins in order before him, the *Devil*, & *Conscience* roaring upon him, and crying out against him, and God frowning upon him, now to call God *Father*, is an hard work. *Judas* had rather be hang'd than believe. It is hard to see Christ as a Rock to stand upon, when we are over-

overwhelmed with sorrow of heart for sin. It is hard to prize Christ above ten thousand worlds of Pearl: 'tis hard to desire Christ, and nothing but Christ, hard to follow Christ all the day long, and never to be quiet till he is got in thine arms, and then with *Simeon* to say, *Lord, now lettest thou thy servant depart in peace.*

Few are saved, and that with difficulty.

3. The streight Gate of *Repentance*. It is an easie matter for a man to confesse himself to be a sinner, and to cry God forgiveness until next time: but to have a bitter sorrow, and so to turn from all sin, and to return to God, and all the ways of God, which is true repentance indeed; this is hard.

3. The streight gate of Repentance.

4. The streight Gate of *Opposition of Devils, the World, and a mans own self*, who knock a man down when he begins to look towards Christ and Heaven.

4 Streight gate of Opposition.

Hence learn, That every easie way to Heaven is a false way, although Ministers should preach it out of their Pulpits, and Angels should publish it out of Heaven.

Use Of instruction.

Now there are nine easie ways to Heaven, (as men think) all which lead to Hell.

Nine false ways to salvation discovered.

1. The common *broadway*, wherein a whole Parish may all go a-breadth. Tell these people they shall be damned; their answer is, Then wo to many more besides me.

1. The broad way.

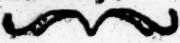
2. The way of *civil Education*, whereby many wilde natures are by little and little tamed, and like Wolves are chained up easily while they are young.

2. The way of civil education

3. *Balaams way of good wishes*, whereby many

3. The way of good wishes.

Few are saved,
and that with
difficulty.



many people will confess their ignorance, forgetfulness, and that they cannot make such shows as others do: but they thank God their hearts are as good, and God for his part accepts (say they) the will for the deed; and, *My son, give me thy heart*; the heart is all in all, and so long they hope to do well enough. Poor deluded creatures thus think to break through armies of *sins, devils, temptations*, and to break open the very gates of Heaven with a few good wishes; they think to come to their journeys end without legs, because their hearts are good to God.

4. The way of
formality.

The conscience
of unregenerate
men is often
silenced with
a form of Re-
ligion.

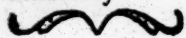
4. The way of *Formality*, whereby men rest in the *performance* of most or of all *external duties* without inward life, *Mark 1.14*. Every man must have some *Religion*, some fig-leaves to hide their nakedness. Now this Religion must be either true Religion, or the false one. If the true, he must either take up the power of it, but that he will not, because it is burthensome; or the form of it, and this being easie, men embrace it as their God, and will rather lose their lives than their Religion thus taken up. This form of Religion is the easiest Religion in the World; partly, because it easeth men of trouble of conscience, quieting that: Thou hast sinned, saith Conscience, and God is offended, take a book and pray, keep thy conscience better, and bring thy Bible with thee: Now conscience is silent, being charmed down with the form of Religion, as the Devil is driven away

way (as they say) with Holy water: Partly also, because the form of Religion credits a man: Partly, because it is ealie in it self; it's of a light carriage, being but the shadow and picture of the substance of Religion. As now, what an ealie matter is it to come to Church? They hear (at least outwardly) very attentively an hour and more, and then to turn to a Proof, and to turn down a leaf; here's the form: but now to spend Saturday-night, and all the whole Sabbath-day morning, in trimming the Lamp, and in getting Oyl in the heart, to meet the Bridegroom the next day, and so meet him in the Word, and there to tremble at the voice of God, and suck the breast while it is open; and when the Word is done, to go aside privately, and thereto chew upon the Word, there to lament with tears all the vain thoughts in Duties, and deadness in *hearing*, this is hard, because this is the power of godliness, and this men will not take up. So for private *prayer*: what an ealie matter is it for a man to say over a few prayers out of some *devout book*, or to repeat some old prayer got by heart since a child, or to have two or three short-winded wishes for Gods mercy in the morning and at night? This form is ealie: But now to prepare the heart by serious meditation of God and a mans self before he prays, then to come to God with a bleeding hunger-starv'd heart, not only with a desire, but with a Warrant, I must have such or such a mercy, & there to wrestle with God,

Few are saved,
and that with
difficulty.

Book-prayer
not the power
of godliness.

Few are saved,
and that with
difficulty.



5. The way of
presumption.

God, although it be an hour or two together, for a blessing; this is too hard; men think none do thus, and therefore they will not.

Fifthly, the way of *Presumption*, whereby men, having seen their sins, catch hold easily upon Gods mercy, and snatch comforts before they are reached out unto them. There is no word of comfort in the Book of God intended for such as *regard iniquity in their hearts*, though they do not act it in their lives. Their only comfort is, that the sentence of damnation is not yet executed upon them.

6. The way of
sloth.

Sixthly, The way of *Sloth*, whereby men lie still, and say God must do all. If the Lord would set up a Pulpit at the Ale-house door, it may be they would hear oftner. If God will always thunder, they will always pray; if strike them now and then with sickness, God shall be paid with good words and promises enough, that they will be better if they live: but as long as peace lasts, they will run to Hell as fast as they can; and if God will not catch them, they care not, they will not return.

7. The way of
carefulness.

Seventhly, The way of *Carelessness*, when men feeling many difficulties, pass through some of them, but not all, and what they cannot get *now*, they feed themselves with a false hope they shall *hereafter*. They are content to be called Precisians, and fools, and crazy brains; but they want brokenness of heart: and they will pray (it may be) for it, and pass

pass by that difficulty; but to keep the wound always open, this they will not do; to be always fighting for help, and never to give themselves rest till their hearts are humbled, that they will not. *These have a name to live, yet are dead.*

Few are saved, and that with difficulty.

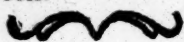
Eighthly, The way of *Moderation*, or honest discretion, *Rev. 3. 16.* which indeed is nothing but luke-warmness of the soul; and that is, when a man contrives and cuts out such a way to heaven, as he may be hated of none, but please all, and so do any thing for a quiet life, and so sleep in a whole skin. The Lord saith, *He that will live godly must suffer persecution.* No, not so, Lord. Surely (think they) if men were discreet and wise, it would prevent a great deal of trouble and opposition in good courses. This man will commend those that are most zealous, if they were but wise: if he met with a black-mouth'd swearer, he will not reprove him, lest he be displeased with him; if he meet with an honest man, hee'll yield to all he saith, that so he may commend him; and when he meets them both together, they shall be both alike welcome, (whatever he thinks) to his house and table, because he would fain be at peace with all men.

8. The way of moderation.

Ninthly, and lastly, the way of *Self-love*, whereby a man fearing terribly he shall be damned, useth diligently all means whereby he shall be saved. Here is the strongest difficulty of all, to row against the stream, and

9. The way of self-love. The end of the fifth Principle.

Man's perdition is of himself.



to hate a mans self, and then to follow Christ fully

I come now to the sixth general Head proposed in order to be considered.

CHAP. VI.

The sixth principle.

That the grand cause of mans eternal ruine, or why so many are damned, and so few saved by Christ, is from themselves.

WHY will you die? Ezek. 33. 11. The great cause why so many people die, and perish everlastingly, is because they will: every man that perisheth is his own Butcher, or murdurer, Mat. 22. 27. Hos. 9. This is the point we purpose to prosecute at present.

Quest.

The question here will be, How men plot and perfect their own ruine?

Answ.

How men plot their own ruine.

By these four principal means, which are the four great rocks that most men are split upon; and great necessity lieth upon every man to know them; for when a powder-plot is discovered, the danger is almost past: I say, there are these four causes of mans eternal overthrow, which I shall handle largely, and make use of every particular Reason when it is opened and finished.

1. By ignorance.

First, by reason of that bloody black Ignorance of men, whereby thousands remain woefully

The Sincere Convert.

III

wofully ignorant of their spiritual estate, not knowing how the case stands between God and their souls, but thinking themselves to be well enough already, they never seek to come out of their misery, till they perish in it.

Mans perdition is of himself.

Secondly, by reason of mans *carnal Security*, putting the evil day far from them, whereby they feel not their fearful thralldome, and so never groan to come out of the slavish bondage of Sin and Satan.

2. By carnal security.

Thirdly, by reason of mans *carnal confidence*, whereby they shift to save themselves by their own duties and performances, when they feel it.

3. By carnal confidence.

Fourthly, by reason of mans bold *Presumption*; whereby men scramble to save themselves by their own seeming faith, when they see an insufficiency in duties, and an unworthiness in themselves for god to save them.

4. By presumption.

I will begin with the first Reason, and discover the first train whereby men blow up themselves, which is this: They know not their misery, nor that fearful accursed forlorn estate wherein they lie, but think and say they shall do as well as others: and therefore when any friend perswadeth them to come out of it, and shews them the danger of remaining in such a condition; what is their answer? *I pray you save your breath to cool your broth. Every Fat shall stand on his own bottom. Let me alone: I hope I have a soul to save as well as you, and shall be as careful*

I.
Ignorance the first general Reason of mans ruine.

Mans perdition is of himself.



Many men are so secure, they are not sensible of their sins, till they feel the flames of Hell about their ears.

full of it as you shall or can be: You shall not answer for my soul. I hope I shall do as well as the precisest of you all. Hence likewise, if the Minister come home to them, they go home with hearts full of out-cries against the man, and their tongue dipt in Gall against the Sermon. God be merciful unto us, if all this be true. Here's harsh Doctrine, enough to make a man run out of his wits, and to drive me to despair. Thus they know not their misery, and not knowing (they are lost and condemned creatures under the everlasting wrath of God) they never seek, pray, strive, or follow the means whereby they may come out of it, and so perish in it, and never know it, till they awake with the flames of Hell about their ears. They will acknowledge indeed, many of them, that all men are born in a most miserable estate; but they never apply particularly that general truth to themselves, saying, *I am the man*, I am now under Gods wrath, and may be snatcht away by death every hour, and then I am undone and lost for ever.

Now there are two sorts of people that are ignorant of this their misery.

1. Prophane.

First, the common sort of prophane, blockish, ignorant people.

2. Unsound.

Secondly, the finer sort of unsound hollow Professors, that have a Peacocks pride, that think themselves fair, and in a very good estate, though they have but one feather on their crest to boast of.

The first sort.

I will begin with the first sort, and shew you

you the reasons why they are ignorant of their misery; that is, for these four reasons:

First, sometimes because they want the saving means of knowledge. There's no faithful Minister, no compassionate *Lot*, to tell them of fire and brimstone from Heaven for their crying sins; there's no *Noah* to forewarn them of the Flood; there's no Messenger to bring them tidings of those Armies of Gods devouring Plagues and Wrath that are approaching near unto them; they have no Pilot, poor forsaken creatures! to shew them their Rock. They have either no Minister at all to teach them: or, because the Parish is too poor, or the Church-living too great to maintain a faithful man, (the strongest Asses carrying the greatest burthens commonly) oh, woful Physitians! sometimes they be prophane, and cannot heal themselves; and sometimes they be ignorant, and know not what to preach, unless they should follow the steps of Mr. *Latimer's* Frier; or at the best they shoot off a few Pot-guns against gross sins: or if they do shew men their misery, they lick them whole again with some comfortable ill-applied sentences, (But I hope better things of you, my Brethren,) the man's Patron may haply storm else: or else they say commonly, Thou hast sinned, comfort thy self, but despair not, Christ hath suffered; and thus skin over the wound, and let it fester within for want of cutting it deeper. I say therefore, because they want a faithful watch-man to cry *Fire, Fire*, in that


Mans perdition is of himself.

Reason 1.

Many men want the saving means of knowledge:

Many perish for want of faithful Ministers.

Mans perdition is of himself.



Reason 2.

Wicked men never consider their miseries.

Many men so taken up with the cares of the World, they never think of death, God, nor themselves

sleepy estate of sin and darkness wherein they lie, therefore whole Towns, Parishes, Generations of men are burnt up, and perish miserably, *Lam. 2. 14.*

Secondly, because they have no leisure to consider of their misery, when they have the means of revealing it unto them, as *Felix, Act. 24. 25.* Many a man hath many a bitter Pill given him at a Sermon, but he hath no leisure to chew upon it. One man is taken up with Suits in Law, and another almost eaten up with Suretiship, and carking cares how to pay his debts, and provide for his own; another hath a great charge and few friends, and he saith the World is hard, and hence (like a Mole) roots in the earth week-days and Sabbath-days: the World thus calling them on one side, and lust on another, and the Devil on the other side, they have no leisure to consider of *Death, Devil, God, nor themselves, Hell, nor Heaven.* The Minister cries and knocks without; but there is such a noise and lumber of tumultuous lusts and vain thoughts in their hearts and heads, that all good thoughts are sad, unwelcome guests, and are knock'd down presently.

Season. 3.

Wicked men are afraid to know their miseries.

Thirdly, because, if they have leisure, they are afraid to know it. Hence people cry out of Ministers, that they damn all, and will hear them no more, and they will not be such fools as to believe all that such say: the reason is, they are afraid to know the worst of themselves; they are afraid to be cut

cut, and therefore cannot endure the Chirgion: they think, to be troubled in mind, as others are, is the very high road to despair; and therefore if they do hear a tale, how one after hearing of a Sermon grew distracted, or drown'd, or hang'd himself, it shall be an item and a warning to them as long as they live for troubling their hearts about such matters. Men of guilty consciences (hence) flie from the grace of God, as Prisoners from the Judge, as Debtors from the Creditor. But if the Lord of Hosts can catch you, you must and shall feel with horror of heart that which you fear a little now.

Mans perdition is of himself.

Fourthly, because if they be free from this foolish fear, they cannot see their misery, by reason that they look upon their estates through false glasses, and by virtue of many false Principles in their minds they cheat themselves.

Reason 4. Wicked men cannot see their misery, because they look on it in false glasses.

Which false Principles are these principally: I will but name them.

First, they conceive, God that made them will not be so cruel as to damn them.

1.

Secondly, because they feel no misery, (but are very well) therefore they fear none.

2.

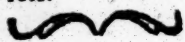
Thirdly, because God blesteth them in their outward Estates, in their Corn, Children Calling, Friends, &c. would God blest them so, if he did not love them?

3.

Fourthly, because they think sin to be no great

4.

Mans perdition
is of him-
self.



5.

great evil; for all are sinners, so this cannot mischief them.

Fifthly, because they think God's mercy is above all his works: though sin be vile, yet conceiving God to be all mercy, all honey, and no justice, they think they are well.

6.

Sixthly, because they think Christ died for all sinners, and they confess themselves to be great ones.

7.

Seventhly, because they hope well, and so think to have well.

8.

Eighthly, because they do as most do, who never crying out of their sins while they lived, and dying like lambs at last, they doubt not for their parts, but doing as such do, they shall die happily, as others have done.

9.

Ninthly, because their desires and hearts are good, as they think.

10.

Tenthly, because they do as Well as God will give them grace; and so God is in the fault only, if they perish.

These are the reasons and grounds upon which profane people are deceived.

Now it followeth to shew the grounds on which the finer sort miscarry.

The second
sort.
Hollow Pro-
fessors de-
ceive their
own souls.

Secondly, Hollow Professors cheat and cozen their own souls. It is in our Church as it is in an old Wood, where there are many tall Trees, yet cut them and search them deeply, they prove pithless, sapless, hollow, unsound creatures. These men twist their own ruine with a finer thred, and can juggle better than the common sort, and cast misse before their own eyes, and so cheat their own

souls.

souls. It's a Minister's first work to turn men from darkness into this light, *Acts. 26. 18.* and the Spirit's first work to convince men of sin, *John 16. 9.* And therefore it's peoples main work to know the worst at first of themselves.

Now the cause of these mens mistaking is three-fold.

First, the spiritual madness and drunkenness of their *Understanding.*

Secondly, the false bastard peace begot and nourished in the *Conscience.*

Thirdly, the sly and secret distempers of the *will.*

First, there are these seven drunken distempers in the understanding or mind of man, whereby he cometh to be most miserably deceived.

First, the *Understanding's Arrogancy.* You shall never see a man mean and vile in his own eyes, deceived, *Psalms 25. 9.* but a proud man or woman is often cheated. Hence proud *Haman* thought surely he was the man whom the King would honour, when in truth it was intended for poor *Mordecai.* For, pride having once over-spread the mind, it ever hath this property, it makes a penny stand for a pound, a spark is blown up to a flame, it makes a great matter of a little *seeming grace:* and therefore the proud *Pharisee,* when he came to reckon with himself, he takes his poor Counter, that is, *I am not as other men, nor as this Publican,* and sets it down for 1000*l.* that is, he esteems of himself as a

Mans perdition is of himself.

How men come to be deceived about their spiritual estates.

1. Understanding.

2. Conscience.

3. Will.

Seven distempers in the mind of man.

1. Arrogancy.

Mans perdition
is of him-
self.

Arrogant men
are like the
proud Pharisee
*I am not as other
men.*

very rich man for it. So many a man, because he hath some good thing in himself, as, he is pitiful to the poor, he is a true man though a poor man, he was never given to Wine or Women; he magnifieth himself for this little, and so deceives and over-reckons himself. There are our *Bristol*-stones like Diamonds, and many cheaters cozen Countrey-folks with them, that desire to be fine, and know not what Diamonds are: So many men are desirous to be honest, and to be reputed so, not knowing what true grace means; therefore *Bristol*-stones are pearls in their eyes. A little seeming grace shines so bright in their eyes, that they are half bewitched by it, to think highly of themselves, although they be but glittering, seeming Jewels in a Swines snout. A cab of Doves-dung was sold in *Samaria's* time of famine at a great rate: a man living in such a place where all about him are either *ignorant*, or *profane*, or *evil*, a little moral honesty (dung in respect of true grace) goes a great way, and is esteemed highly of, and he is as honest a man as ever lived. To a man that looks through a red glass all things appear red, so a man looking upon himself through some fair spectacles, through some one good thing which he hath in himself, appears fair to himself. It is said, *Luke 20. ult. The Pharisees devoured widows houses.* Might not this racking of rents make them question their estates? No. Why? They for pretence made long prayers. So many men are drunk now and then, but they are sorry;

sorry ; they cannot but sin, but their desires are good ; they talk idly, but they live honestly ; they do ill sometimes, but they mean well. Thus when some good things are seen in themselves, pride puffs them up with an overweening conceit of it, and so they cozen their souls.

Mans perdition is of himself.

Secondly, the understandings *Obstinacy* ; 2. *Obstinacy*. whereby the mind having been long rooted in this opinion, that *I am in a good estate*, will not suffer this conceit to be pluckt out of it. Now your old rooted, yet rotten, Professors having grown long in a good conceit of themselves, will not believe that they have been fools all their life time, and therefore now must pull down and lay the foundation again: and hence you shall have many say of a faithful Minister, that doth convince and condemn them and their estate to be most woful, What? shall such an upstart teach me? Doth he think to make me dance after his pipe, and to think that all my good *prayers*, my *faith*, my *charity*, have been so long abominable and vile before God? No silver can bribe a man to cast away his old traditional opinions and conceits, whereby he cheats himself, till Christ's blood do it, 1 *Pet.* 1. 18. And hence the woman of *Samaria* objected this against Jesus Christ, that their old *Fathers worshipped in that mountain*, and therefore it was as good a place as *Jerusalem*, the place of Gods true worship, *John* 4 20. Men grow crooked and aged with good opinions of themselves, and can seldom or never be set straight again.

Mans perdition is of himself.

When men grow aged with good opinion of themselves, they are hard to be reduced.

Obstinate men conceit themselves in a good estate.

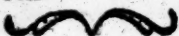
Hence such kind of people, though they would fain be taken for honest religious Christians, yet will never suspect their estates to be bad themselves, neither can they endure that any other should search or suspect them to be yet rotten at the heart: and are not those wares and commodities much to be suspected, nay concluded to be stark naught, which the seller will needs put upon the chapman without seeing or looking on them first? It's a strong argument we produce against the Papists Religion to be suspected to be bad, because they obtrude their Opinions on their followers to be believed without any hesitation or dispute about them, either before or after they have embraced them. Certainly thy old faith, thy old prayers, thy old honesty or form of piety are counterfeit wares, that cannot endure searching; because thou wilt not be driven from this conceit, *I am in a good estate, I have been so long of this good mind, and therefore will not begin to doubt now.* It's to be fear'd that such kind of people, as I have much observed, are either notoriously ignorant, or have some time or other fallen into some horrible, secret, grievous sins, as *whoredom, oppression, or the like*, the guilt of which lying yet secretly on them, makes them flie from the light of Gods truth, which should find them out, quarrelling both against it and the Ministers that preach it, *Rom. 2. 8.* And therefore as it is with thieves, when they have any stolen goods brought within doors, they will not be searched or suspected, but

but say, they are as honest men as themselves that came to search; for they fear, if they be found out, that they shall be troubled before the Judge, and may hardly escape with their lives: so many old Professors, when the Minister comes to search them, they clap to the doors upon the *man* and *truth* too, and say, *They hope to be saved as well as the best of them all*: the reason is, they are guilty, they are loth to be troubled and cast down by seeing the worst of themselves, and think it's hard for them to go to Heaven and be saved, if they have been in a wrong way all their lifetime. An honest heart will crie after the best means, *Lord, search me*, *John 3. 20.* and open all the doors to the entertainment of the straightest, strictest truths.

Mans perdition is of himself.

Thirdly, the Understanding's *Obscurity*, 3. *Obscurity*: or *ignorance* of the infinite exactness, glorious purity, and absolute perfection of the Law of God; whence it cometh to pass that, the burning Lamp or bright Sun of Gods Law being set and obscured in their minds, rotten glow-worms of their own righteousness, doing some things according to the Law of God, shine and glister gloriously in their eyes in the dark night-time of dismal darkness, by doing of which they think to *please God*, and their *estates are very good*. *I was alive*, saith Paul, *Rom. 7. 9. without the law*, and he gives the reason of it, because sin did but sleep in him, like a cut-throat in an house where all is quiet. Before the Law came, he saw not that deadly secret score of corruption, and that
litter

Mans Perdition is of himself.



Gods Law a fit glass for men to see their own misery in.

5. Security of mans understanding a hindrance that men never see themselves.

litter of rebellion that was lurking in his heart and therefore thought highly of himself for his own *righteousness*. The Gospel is a glass to shew men *the face of God in Christ*, 2 Cor. 2. ult. The Law is that glass that sheweth a man *his own face*, and that he himself is. Now if this glass be taken away, and not set before a deformed heart, how can a man but think himself fair? And this is the reason why Civil men, Formalists, almost every one, think better of themselves than indeed they are, because they reckon without their host; that is, they judge of the number, nature and greatness of their sins, by their own books, by their own reason, they look not Gods debt-book, Gods exact Laws over, and compare themselves therewith; if they did, it would amaze the stoutest heart, and pluck down mens plumes, and make them say, *Is there any mercy so great as to pass by such sins, and to put up such wrongs, and to forgive such sins and debts, one of which alone may undo me, much more so many?*

Fourthly, the Understandings *Security* or *sleepiness*, whereby men never reflect upon their own actions, nor compare them with the Rule; although they have knowledge of the Law of God, yet it is with them as it is with men that have a fair glass before them, but never beholding themselves in the glass, they never see their spots. This is the woe of most *unregenerate men*; they want a reflecting power and light to judge of themselves by, Jer. 8. 6. You shall have them think on a

Scr-

Sermon, Here's for such a one, and such a one is touched here; when it may be the same Sermon principally speaks of them: but they never say, *This concerneth me; I was found out through the goodness of the Lord to day; and surely the man spake unto none but unto me, as if some body had told him what I have done.* And hence you shall find out many lame Christians, that will yield to all the truths delivered in a Sermon, and commend it too, but go away and shake off all truths that serve to convince them. And hence many men, when they examine themselves in general, whether they have grace or no, whether they love Christ or no, they think, yes that they do with all their hearts; yet they neither have this grace nor any other, what-ever they think, because they want a *reflecting light to judge of generals by their own particular courses.* For tell these men that he that loves another truly, will often think of him, speak of him, rejoyce in his company, will not wrong him willingly in the least thing: now ask them if they love *Christ* thus; if they have any reflecting light, they will see, where they have one thought of Christ, they have a thousand of other things. *Rejoyce?* nay, they are weary of his company in Word, in Prayer. And that they do not only *wrong him*, but make a light matter of it when it is done; All are sinners, and no man can live without sin. Like a sleepy man (fire burning in his bed-straw) he cries not out, when others haply lament his estate, that see afar off,

Mans perdition is of himself.

Men are apt to shake off those truths that serve to convince them.

Mans Perdition is of himself.

Isai. 42.25.

Therefore he hath poured upon him the fury of his anger, &c.

3. Impiety of the understanding is a lessening the grace of God.

Wicked men vilifie Gods people.

1 By raising false reports upon Gods people.

off, but cannot help him, *Isai. 42.25.* A man that is to be hang'd the next day, may dream over night he shall be a King: why? because he is asleep, *he reflects not on himself.* That thou maiest go to the Devil, and be damned, and yet ever think and dream *that all is well with thee.* Thou hast no reflecting light to judge *thy self.* Pray therefore that the Lord would turn your eyes inward, and do not let the Devil and delusion shut you out of your own house, from seeing what court is kept there every day.

Fifthly, the Understanding's *Impiety*, whereby it lessens and vilifies the glorious *grace of God* in another: whence it comes to pass, that this deluded soul seeing none much better than himself, concludes, if any be saved, I shall no doubt be one, *Isa. 26. 10, 11.* Men will not behold the Majesty of *God* in the lives of his *people.* Many a man being too light, yet delirious to go and pass for currant, weighs himself with the *best people*, and thinks, what have they that I have not? what do they that I do not? And if he sees they go beyond him then he turns his own balance with his finger, and makes them too light, that so *he himself* may pass for weight.

And this vilifying of them and their grace, judging them to be of no other metal than other men, appears in three particulars.

First, they raise up false reports of Gods people, and nourish a kennel of evil suspicions of them: If they know any sin committed by them, they will conclude, *They be all such*

such: if they see no offensive sin in any of them, they are then reputed a pack of Hypocrites: if they are not so uncharitable, (having no grounds) they prophesie they will *hereafter* be as bad as others, though they carry a fair flourish now.

Mans perdition is of himself.

Secondly, if they judge well of them, then they compare themselves to them, by taking a scantling only of their outside, and by what they see in them; and so like Children; seeing stars a great way off, think them no bigger nor brighter than winking Candles. They stand afar off from seeing the inside of a child of God, they see not *the glory of God filling that Temple*, they see not the sweet influence they receive from Heaven, and that fellowship they have with their God; and hence they judge but meanly of them, because the outside of a Christian is the worst part of him, and his glory shines chiefly within.

2. By comparing Gods people with themselves.

Thirdly, if they see Gods people do excell them, that they have better lives, better hearts, and better knowledge, yet they will not conclude that *they have no grace*, because it hath not that stamp that honest mens money hath: but this prank they play, they think such and such good men have a great measure and a higher degree of grace than themselves, yet they dare be bold to think and say, *Their hearts are as upright, though they be not so perfect as others are*; and to vilifie the grace that shines in the best men; by making this gold to differ from their own copper, not essentially, but gradually; and hence they

3. They think themselves as upright, though not so perfect, as they

Mans perdition
is of him-
self.



6. Idolatry.

Men fancy
common grace
to be true
grace.

they deceive themselves miserably: not but that one (*far* or) sincere Christian differs from another in glory. I speak of those men only, that never were fixt in so high a Sphere as true honestly dwells in, yet falsly father this bad conclusion, that they are upright for their measure, though they have not the like measure of grace received as others have.

Sixthly, the Understandings *Idolatry*, whereby the mind sets up and bows down to a false image of grace; that is, the mind being ignorant of the hight and excellency of true grace takes a false scantling of it, and so imagines & fancies within it self such a measure of common grace to be true grace, which the soul easily having attained unto, conceives it is in the estate of grace, and so deceives it self miserably, *Rom. 10. 3.* And the mind comes to set up her Image thus.

1.

First, the mind is haunted and pursued with troublesome fears of Hell, *Conscience* tells him he hath sinned, and the *Law* tells him he shall die, and *Death* appears and tells him he must shortly meet with him; and if he be taken away in his sins, then comes a black day of reckoning for all his privy pranks, a day of blood, horror, judgment and fire, where no creature can comfort him. Hence saith he, Lord, keep my soul from these miseries; he hopeth it shall not prove so evil with him, but fears it will.

2.

Secondly, hereupon he desireth peace and ease, and some assurance of freedom from these evils. For it is an hell above ground
ever

ever to be on the rack of tormenting fears.

Mans perdition is of himself.

Thirdly, that he may have ease, he will not swagger his trouble away, nor drown it in the bottom of the cup, or throw it away with his Dice, nor play it away at Cards, but desires some grace, (and commonly it's the least measure of it too :) Hereupon he desires to hear such Sermons, and read such books, as may best satisfie him concerning the least measure of grace: for, sin only troubling him, grace only can comfort him soundly. And so *Grace*, which is meat and drink to an holy heart, is but Physick to this kind of men, to ease them of their fears and troubles.

3.

Hereupon, being ignorant of the hight of *true grace*, he fancieth to himself such a measure of common *grace* to be *true grace*. As, if hee feels himself ignorant of that which troubles him; so much knowledge will I then get, saith he. If some foul sins in his practice trouble him, these he will cast away, and so reforms. If omission of good Duties molests him, he will hear better, and buy some good Prayer-book, and pray oftner. And if he be persuaded such a man is a very honest man, then he will strive to do as he doeth. And now he is quieted.

4.

When he hath attained unto this pitch of his own, now he thinks himself a young beginner, and a good one too; so that if he dieth, he thinks he shall do well; if he liveth he thinks and hopes he shall grow better: and when he is come to his own pitch, he here sets down his staff as fully satisfied. And now if

5.

Mans perdition
is of him-
self.

Bellarmin.

if he be prest to get into the estate of grace, his answer is, *That is not to be done now; he thanks God, that care is past.* The truth is, Beloved, 'tis too high for him, his own legs could never carry him thither; all his grace coming by his own working, not by God Almighty's power. Let a man have false weights he is cheated grievously with light Gold; why? because his weights are too light: So these men have too light weights to judge of the Weight of true grace; therefore light, clipt, crackt pieces cheat them. Hence you shall have those men commend pithless, sapless men, for very honest men as ever brake bread; why? they are just answerable to their weights. Hence I have not much wondered at them who maintain that a man may fall away from true grace: the reason lieth here they set up to themselves such a common work of grace to be true grace, from which no wonder that a man may fall. Hence *Bellarmin* saith, That which is true grace *veritate essentie* only, may be lost; not that grace which is true *veritate firme soliditatis*: which latter, being rightly understood, may be called *special grace*, as the other *common grace*. Hence also you shall have many Professors hearing a Hundred Sermons never moved to grow better. Hence likewise you shall see our common Preachers comfort every one almost that they see troubled in mind, because they think presently they have true grace now they begin to be sorrowfull for their sin. 'Tis just according to their own *light weights*.

For the Lords sake take heed of this deceit. True grace, (I tell you) it's a rare Pearl, a glorious Sun clouded from the eyes of all but them that have it, *Rev. 2. 17.* a strange, admirable, almighty work of God upon the Soul, which no created power can produce ; as far different, in the least measure of it, from the highest degree of common grace, as a Devil is from an Angel ; for 'tis Christ living, breathing, reigning, fighting, conquering in the Soul. Down therefore with your *Idol-grace*, your *Idol-honesty* ; true grace never aims at a pitch, it aspires only to perfection, *Phil. 3. 12, 13.* and therefore *Chrysostome* calls *St. Paul, insatiabilis Dei cultor*, a greedy, insatiable worshipper of the Lord Almighty.

Seventhly, the Understandings *error* is another cause of mans ruine. And that is seen principally in these five things, these five errors or false conceits.

1. In judging some trouble of mind, some light sorrow for sin, to be true repentance ; and so thinking they do repent, hope they shall be saved. For sin is like sweet poison, while a man is drinking it down by committing it, there is much pleasure in it ; but after the committing of it, there is a sting in it, *Prov. 23. 31, 32.* then the time cometh when this poison works, making the heart swell with grief ; sorry they are at the heart, they say, for it ; and the eyes drop, and the man that committed sin with great delight, now cries out with grief in the bitterness of his

K

soul,

Mans perdition is of himself.


True grace is clouded from the eyes of all but them that have it.

7. Error a cause of mans ruine.

1.

Sin is like sweet poison, pleasant in the drinking, but bitter in the working.

Mans perdition
is of him-
self.



soul, *Oh that I, beaſt that I am, had never committed it!* Lord, mercy, mercy; Prov. 5. 3, 4, 11, 12. Nay it may be they will faſt, and humble, and afflict their ſouls voluntarily for ſin, and now they think they have repented, *Iſai. 58. 3.* and hereupon when they hear that all that ſin ſhall die, they grant this is true indeed, except a man repent; and ſo they think *they have done already.* This is true, *At what time ſoever a ſinner repents, the Lord will blot out his iniquity:* but this repentance is not when a man is troubled ſomewhat in mind for ſin, but when he cometh to mourn for ſin as his greateſt evil, as if he ſhould ſee all his goods and eſtate on a light fire before him; and that not for ſome ſins, but all ſins, little and great; and that not for a time, for a fit and away, (a land-floud of ſorrow) but always, like a Spring, never dry, but ever running all a mans life-time.

2.

Secondly, in judging the ſtriving of conſcience againſt ſin to be the ſtriving of the fleſh againſt the ſpirit, and hence come theſe ſpeeches from carnal black mouths, *The ſpirit is willing, but the fleſh is weak.* And hence men think, they, being thus compounded of fleſh and ſpirit, are regenerate, and in no worſe eſtate than the children of God themſelves. As ſometime I once ſpake with a man that did verily think that *Pilate* was an honeſt man, becauſe he was ſo unwilling to crucifie Chriſt, which unwillingneſs did ariſe only from the reſtraint of conſcience againſt the fact. So, many men judge honeſtly

ly, yet simply, upon such a ground, of themselves: they say they strive against their sins, but, *Lord be merciful unto them*, they say, *the flesh is frail*. And hence *Arminius* gives a diverse interpretation of the seventh Chapter to the *Romans* from ordinary Divines; concerning which *Paul* speaks in the person of an unregenerate man, because he observed divers graceless persons, (as he saith himself) having fallen, and falling commonly into sins against conscience, to bring that Chapter in their own defence and comfort; because they did that which they allowed not, *verse 15*. and so it was not they, but sin that dwelled in them.

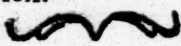
Mans perdition is of himself.

Arminius.

And so, many among us know they should be better, and strive that they may grow better, but through the power of sin cannot; conscience tells them they must not sin, their hearts and lusts say they must sin; and here forsooth is flesh and spirit. Oh no, here is conscience and lust only by the ears together; which striving *Herod*, *Balaam*, *Pilate*, or the vilest reprobate in the World may have. Such a war argueth not any grace in the heart, but rather more strength of corruption, and more power of sin in the heart: as 'tis no wonder if a horse run away when he is loose; but when his bit and his bridle is in his mouth, now to be wild, argueth he is altogether untam'd and unsubdued. Take heed therefore of judging your estate to be good, because of some backwardness of your hearts to commit some sins, though

The striving of conscience and lust every reprobate may have.

Mans perdition is of himself.



little sins; for thy sins may be, and it is the most certain are more powerfull in *thee*, than in others that have not the like struglings, because *they* have not such checks as thou hast to restrain thee. Know therefore that the striving of the *spirit* against the *flesh* is against sin because it is sin; as a man hates a Toad, though he be never poisoned by it: But the striving of thy conscience against sin, is only against sin because it is a *troubling* or a *damning* sin. The striving of the spirit against the flesh is from a deadly hatred of sin, *Rom. 7. 15.* But the striving of conscience against sin is only from a fear of the danger of sin. For *Balaam* had a mind to curse the *Israelites*, for his moneys sake; but if he might have had an house-full of silver and gold, (which is a goodly thing in a covetous eye) it is said, *He durst not curse them.*

Thirdly, in judging of the sincerity of the heart by some good affection in the heart. Hence many a deluded soul reasons the case out thus with himself: Either I must be a prophane man, or an Hypocrite, or an upright man: Not prophane, I thank God; for I am not given to whoring, drinking, oppression, swearing: nor Hypocrite; for I hate these shews, I cannot endure to appear better without than I am within: Therefore *I am upright.* Why? Oh, because my heart is good; my affections and desires within are better than my life without; and whatever others judge of me, I know mine own heart, and the heart is all that God desires. And

He that trusteth in his own heart, is a fool, &c.

And thus they fool themselves, *Prov. 28. 26.* Mans perdition is of himself. This is one of the greatest causes and grounds of mistake amongst men that think best of themselves : they are not able to put a difference between good desires , and strong affections that arise from the love of Jesus Christ.

Self-love will make a man seek his own good and safety : hence it will pull a man out of his bed betimes in the morning , and call him up to pray ; it will take him and carry him into his Chamber towards evening , and there privately make him seek, and pray, and tug hard for pardon, for Christ, for mercy : *Lord, ever more give us of this bread.* But the love of Christ makes a man desire Christ and his honour for *himself*, and all other things for Christ. It is true, the desires of Sons in Christ by faith are accepted ever ; but the desires of servants , men that work only for their wages, out of Christ, are not.

Fourthly, in judging of Gods love to them, by aiming sometimes at the glory of God. Is this possible, that a man should aim at Gods glory, and yet perish ? Yes, and ordinarily too. A man may be liberal to the poor, maintain the Ministry, be forward to stand for good things , whence he may not doubt but that God loves him : but here's the difference, though a wicked man may make Gods glory in some particular things his end, yet he never makes it in his general *course* his utmost and last end. A subtle Apprentice

4.

2 Kings 10. 18.

Mans perdition
is of him-
self.

prentice may do all his Masters work, but he may take the gain to himself, or divide it betwixt his Master and himself, and so may be but a knave, as observant as he seems to be: So a subtle heart (yet a villanous heart) may forsake all the World, as *Judas* did, may bind himself Apprentice to all the duties God requires outwardly at his hands, and so do good works; but what's his last end? It's that he might gain respect or place, or that Christ may have some part of the glory, and he another. *Simon Magus* would give any money sometime that he could pray so well, know so much, and do as others do; and yet his last end is for himself. But *can you believe, if you seek not that glory that comes from God, saith Christ?* There's many seek the honour of Christ, but do you seek his honour *only*? Is it your last end, where you rest and seek no more but *that*? If thou wouldest know whether thou makest Christs glory thy last end, observe this rule;

If thou art more grieved for the eclipse of thine own honour, and for thine own losses, than for the loss of God's honour, it is an evident sign thou lovest it not, desirest it not as the chiefest good, as the last end, for thy *summum bonum*, and therefore dost not seek Gods honour in the prime and chiefest place. Sin troubled *Paul* more then all the plagues and miseries of the World. Indeed, if thy name be dashed with disgrace, and thy will be crossed, thy heart is grieved and disquiet-

Gods honour
should be
sought as the
chiefest good.

ed: but the Lord may lose his honour daily by thine own sins, and those that be round about thee, but not a tear, not a sigh, not a groan to behold such a spectacle. As sure as the Lord lives, thou seekest not the Lords Name or Honour as thy greatest good.

Mans perdition is of himself.

Fifthly, in judging the power of sin to be but *infirmity*. For if any thing troubles an unregenerate man, and makes him call his estate into question, it is sin, either in the being, or power of it. Now sin in the being ought not, must not make a Man question his estate, because the best have that left in them that will humble them, and make them live by Faith: therefore the power of sin only can justly thus trouble a man. Now if a man do judge of this to be only but *infirmity*, which the best are compassed about withal, he cannot but lie down securely, and think himself well. And if this error be settled in one that lives in no one known sin, it is very difficult to remove: for, let the Minister cast the sparks of Hell in their faces, and denounce the terror of God against them, they are never stirred, why? because they think, *Here's for you that live in sin*; but as for themselves, although they have sins, yet they strive against them, and so cannot leave them; for, *we must have sins as long as we live here*, say they. Now mark it, there's no surer sign of a man under the bloody reign and dominion of his lusts and sins than this, that is, to give way to sin, (though never so little and common) nor to be greatly troubled for

5

Mans perdition
is of him-
self.

sin (for they may be a little troubled) because they cannot overcome sin. I deny not but the best do sin daily : yet this is the disposition of *Paul*, and every child of God, he mourneth not the less, but the more for sin; though he cannot quite subdue them, cast them out and overcome them. As a prisoner mourns the more that he is bound with such fetters he cannot break ; so doth every one truly sensible of his woful captivity by sin. This is the great difference between a *raging sin* a man will part withal, and a sin of infirmity a man cannot part withal: A sin of infirmity is such a sin as a man would, but cannot, part with ; and hence he mourns the more for it: a *raging sin* is such a sin as a man haply by virtue of his lashing conscience would sometimes part withal, but cannot ; and hence mourns the less for it, and gives way to it. Now for the Lords sake take heed of this deceit, for I tell you, those sins you cannot part withal, if you groan not day and night under them, (saying, O Lord, help me, for I am weary of my self, and my life) will certainly undoe you. You say, you cannot but *speak idly*, and *think vainly*, and *do ill*, as all do sometimes : I tell you those sins shall be everlasting chains to hold you fast in the power of the Devil, untill the Judgement of the *great day*.

And thus much of the Understandings corruption, whereby men are commonly deluded, now followeth the second.

2.

Secondly, in regard of the false *bastard* peace

peace begot in the conscience. Why should the Camp tremble when Scouts are asleep, or give false report when the enemies are near them? Most men think they are in a safe estate, because they were never in a troubled estate; or if they have been troubled, because they have got some peace and comfort after it. Now this false peace is begot in the heart by these four means.

Mans perdition is of himself.

How false peace is bred in the soul.

1. By *Satan*.
2. By *false Teachers*.
3. By *a false Spirit*.
4. By *a false application of true Promises*.

I.
By Satan.

1. By *Satan*, whose Kingdom shall fall if it should be divided and be always in a combustion; hence he laboureth for peace, *Luke 11.24. When the strong man keepeth the Palace his goods are in peace:* that is, when *Satan* armed with abundance of shifts and carnal reasonings possesseth mens souls, they are at peace. Now look as masters give their servants peace even so the Devil.


1. By removing all things that may trouble them. And,

2. By giving unto them all things that may quiet and comfort them; as meat, drink rest, lodging, &c. So doth *Satan* deal with his slaves and servants.

First, by removing those sins which trouble the conscience: for a man may live in a sin, and yet never be troubled for that sin; for sin against the light of conscience only troubles the conscience: As children that are

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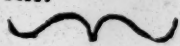
Mans Perdition
is of him-
self.



tumbling and playing in the dust, they are not troubled with all the dust, nay they take pleasure to wallow in it; but only with that (whether it be small or great) that lights in their eyes. And hence that young man came boasting to Christ, that he had kept all the Commandments from his youth; *but went away sorrowful*, because that dust, that *sin* he lived in with delight before, fell into his eyes, and therefore was troubled. Now mark the plot of the Devil: When he can make a man live, and wallow and delight in his sins, and so serve him, and yet will not suffer him to live in any sin against conscience, whereby he should be troubled, and so seek to come out of this woful estate, *he is sure this man is his own*: and now the poor deluded man himself goes up and down, not doubting but he shall be saved; why? because their conscience (they thank God) is clear, and they know of no one sin they live in, they know nothing by themselves that may make them so much as suspect their estate is bad, *Matth. 9. 13. I came not to call the righteous, but sinners to repentance*, that is, such an one as in his own opinion is fish-whole. Every sin being a child of Gods sickness, he is never without some kind of sorrow: but some sins only being a natural man's sickness, they being removed, he recovers out of his former sorrow, and grows well again, and thinks himself sound: the Lord Jesus never came to save such, therefore Satan keeps possession of them. For the Lords sake look to this
subtil-

subtily: many think themselves in a good estate, because they know not the particular sin they live in: whereas Satan may have stronger possession of such as are bound with his invisible fetters and chains, when those that have their pinching bolts on them may sooner escape.


Mans perdition is of himself.



Secondly, by giving the soul *liberty* to recreate it self in any sinful course, wherein the eye of conscience may not be pricked and wounded. Servants when they are put always to work, and never can go abroad, are weary both of work and Master: that Master pleaseth them that giveth them most liberty. To be pent up all the day long in doing Gods work, *watching, praying, fighting* against every sin, this is a burthen, this is too strict; and because that they cannot endure it, they think the Lord looks not for it at their hands. Now Satan gives men liberty in their sinful courses; and this liberty begets peace, and this peace makes them think well of themselves, 2 Pet. 2. 19. There are many rotten professors in these days, that indeed will not open their mouths against the sincere-hearted people of God, yet they walk loosely, and take too much liberty in their speeches, liberty in their thoughts, liberty in their desires and delights, liberty in their company, in their pastimes, and that sometimes under a pretence of Christian liberty; and never trouble themselves with these needless controversies, To what end, or in what manner do I use these things? Whereas the righteous man feareth
always,

2. By liberty in sin.

Mans Perdition is of himself.



3.
Unlawful secret lust to be avoided.

always, considering there is a snare for him in every lawfull liberty: May not I sin in my *mirth*, in my *speaking*, in my *sleeping*? Oh, this liberty that the Devil gives, and the World takes, besots most men with a foolish opinion that all is well with them.

Thirdly, by giving the soul good diet, *meat* and *drink* enough, what dish he likes best. Let a Master give liberty, yet his servant is not pleased, unless he have meat and drink and food: so there's no wicked man under Heaven, but as he takes too much liberty in the use of lawful things; so he feedeth his heart with some unlawful secret lust, though all the time he live in it, it may be, it is unknown to him. *Luke 16. Dives* had his dish, his *good things*, and so sang himself asleep, and bad his soul *take his ease and rest*. Yea, observe this, diet is poisoned in it self, but ever commended to the soul as wholesome, good, and lawful. They Christen sin with a new name, as Popes are at their election: if he be bad, they call him sometimes *Pius*; if a coward, *Leo*, &c. So *Covetousness* is good husbandry; *Company-keeping*, good neighbourhood; *Lying*, to save their credit from cracking, but a handsome excuse: and thence the soul goes peaceably on, and believes he is in a good estate.

4.
Fourthly, by giving the soul rest and sleep, that is, cessation sometimes from the act of sin: hence they are hardly perswaded that they live in sin, because they cease some times from the act of sin; as no man doth always swear,

swear, nor is he always drunk, nor always angry. They think only their falls in these or the like sins, are slips and falls which the best man may have sometimes, and yet be a dear child of God. Oh! Satan will not always set men at his work: For if men should always have their cups in their hands, and their queans in their arms; if a covetous man should always root in the Earth, and never pray, never have good thoughts, never keep any Sabbath; if a man should always speak idly, and never a good word drop from him; a mans conscience would never be quiet, but shaking him up for what he doth: but by giving him respite from sinning for a time, Satan getteth stronger possession afterward; as *Matth. 12. 43. When the unclean spirit is gone out of a man, it returns worse.* Samsons strength always remained, and so doth sins strength in a natural man, but in never appears until temptation comes.

Mans perdition is of himself.

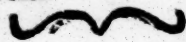
Fifthly, by giving the soul fair promises of Heaven and eternal life, and fastning them upon the heart. Most men are confident their estate is good; and though God kills them, yet will they trust in him, and cannot be beaten from this. Why? Oh! Satan bewitcheth them, for as he told *Eva* by the Serpent, *she should not die*; so doth he insinuate his persuasion to the soul, though he live in sin, he shall not die, but do well enough as the preciousness. Satan gives thus good words, but woful wages, the eternal flames of Hell.

5. Fair promises of Heaven.

2. By false Teachers, partly by their loose

exam-

Mans perdition is of himself.



2.

False teachers flatter men in their sins, applying comfort to them that should be wounded.

examples, partly by their flattering doctrines in publick, and their large charity in private, dawbing up every one, (especially him that is a good friend unto them) for honest and religious people; and if they be but a little troubled, applying comfort presently, and so healing them that should be wounded, and not telling them roundly of their *Herodias*, as *John Baptist* did *Herod*. Hereupon they judge themselves honest, because the Minister will give them the beggerly pass-port; and so they go out of the World, and die like lambs, wofully cheated, *Mat. 24. 11.* Look abroad in the World, and see what is the reason so many feed their hearts with confidence they shall be saved, yet their lives condemn them, and their hearts acquit them. The reason is such and such a Minister will go to the Ale-house, and he never prays in his family, and he is none of these precise hot people, and yet as honest a man as ever lived, and a good Divine too. *Ahab* was miserably cheated by four hundred false Prophets. Whilst the Minister is of a loose life himself, he will wink at others and their faults, lest in reprovng others he should condemn himself, and others should say unto him, *Physician, heal thy self.* Thieves of the same company will not steal from one another, lest they trouble themselves thereby. And hence they give others false Cards to sail by, false Rules to live by; their unconscionable large charity is like a gulph that swalloweth ships (souls I mean) tossed with tempests, and not comforted,

Isai. 54

Isai 54.7, 8. And hence, all being fish that cometh to their net, all men think so of themselves.

Mans perdition is of himself.

3. A *false spirit*, this is a third cause that begets a false peace. As there is a true *Spirit, that witnesseth to our spirits that we are the sons of God*, Rom.8.16. So there is a false spirit, just like the true one, witnessing that they are the sons of God, 1 John 4. 1. we are bid to *try the spirits*: Now if these spirits were not like Gods true Spirit, what need trial? as, what need one try whether Dirt be Gold, which are so unlike each other? And this spirit I take to be set down, Mat. 24.23. Now look as the true spirit witnesseth, so the false spirit, being like it, witnesseth also.

3.
There is a false spirit that speaks peace, when there is war.

First, the Spirit of God humbles the soul: so before men have the witness of the *false spirit*, they are mightily cast down and dejected in spirit; and hereupon they pray for ease, and purpose to lead new lives, and cast away their weapons, and submit, Psal.66.3.

1. Comparison between true and false spirits.

Secondly, the Spirit of God in the Gospel reveals Jesus Christ and his willingness to save: to the *false spirit* discovereth Christs excellency, and willingness to receive him, if he will but come in. It saith with this soul as with Surveyors of lands, that take an exact compass of other mens grounds of which they shall never enjoy a foot. So did Balaam Num. 24. 5, 9. this false spirit sheweth them the glory of Heaven and Gods people.

2.
The spirit of God reveals Christ willing to save.

Thirdly, hereupon the soul cometh to be affected, and to taste the goodness and sweetness

ness

Mans perdition is of himself.

4.

The false spirit perswades a man he is in a good estate, when he is not.

ness of Jesus Christ, as those did, *Heb. 6.* and the soul breaks out into a passionate admiration, Oh that ever there should be any hope for such a vile wretch as I am and have been! and so joyes exceedingly, like a man half-way wrapt up into Heaven.

Fourthly, hereupon the soul, being comforted after it was wounded, now calleth God *my God*, and Christ *my sweet Saviour*: and now it doubts not but it shall be saved; why? because I have receiv'd much comfort after much sorrow and doubting, *Hos. 8.2, 3.* and yet remains a deluded miserable creature still. But here mark the difference between the witness of each spirit. The *false Spirit* makes a man believe he is in the state of grace, and shall be saved, because he hath *tasted* of Christ, and so hath been comforted, and that abundantly: But the *true spirit* perswades a man his estate is good and safe, because he hath not only tasted, but *bought* this Christ; as the wise Merchant in the Gospel, that rejoyced he had found *the Pearl*, but yet stays not here, but sells away all, and *buys* the Pearl. Like two Chapmen that come to buy Wine. The one tastes it, and goeth away in a drunken fit, and so concludes it is his: so a man doth that hath the false spirit: But the true spirited man doth not only taste, but buys the Wine; although he doth not drink it all down when he cometh to taste it, yet he having been incited by tasting to buy it, *now* he calls it his own: so a child of God tasting a little of God, and a little of Christ, and a little of the promises,

ses, at his first conversion, although he tastes not all the sweetness that is in God, yet he forsakes all for God, for Christ, and so takes them lawfully as his own.

Man's perdition is of himself.

Again, the false spirit having given a man comfort and peace, suffers a man to rest in that estate: but the true Spirit having made the soul taste the love of the Lord, stirreth up the soul to do and work mightily for the Lord. Now the soul crieth out, *What shall I do for Christ, that hath done wonders for me?*

The true spirit, when it hath tasted of God, desires more of God.

If every hair on my head were a tongue to speak of his goodness, it were too little. *Neh. 8. 10. The joy of the Lord is our strength. Psal. 51. 12. Uphold me with thy free spirit;* or, as the Chaldean Paraphrase hath it, thy *Kingly Spirit*. The Spirit of Adoption in God's child is no underling, suffering men to lie down and cry, My desires are good, but flesh is frail: No, it is a Kingly Spirit, that reigns where it liveth.

4. *False applying of true Promises* is the last cause of false peace. And when a man hath Gods Spirit within, and God's hand and Promise (as he thinks) for his estate, now he thinks all safe. This did the *Jews*; they said, *We have Abraham to our father*; and so reputed themselves safe: God having made them a promise, *I will be a God of thee and of thy seed*. But here is a difference between a child of God's application of them and a wicked man's. The first applieth them so to him, as that he liveth upon them, and nothing but them; and to whom doth the dug belong, but

4.
The Jews thought themselves happy, because they had Abraham to their Father.

Man's perdition is of himself.



3.
The third
cause of man's
being deceived.

1.

to the child {that lives upon it? The other lives upon his lusts and creatures, and yet catcheth hold on the Promise.

By these four means is begot a bastard false peace.

Thus much of the second cause of man's deceiving himself, false peace in the Conscience.

Now followeth the third.

3. The corruptions and distempers of the *Will*, which is the third cause why men deceive themselves; which are many, I will only name three.

First, when the *Will* is resolved to go on in a sinful course, and then sets the understanding a work to defend it. Whence it fareth with the soul as with a man that cometh to search for stolen goods, who having received a bribe before-hand, searcheth every where but where it is, and so the man is never found out to be what he is: So a man having tasted the sweetness of a sinful course, (which pleasure bribes him) he is contented to search into every corner of his heart, and to try himself as many do, except *there* where his darling lust lies; *he sits upon that*, and covers it willingly from his own eyes, as *Rachel* did upon stolen Gods, and so never finds out himself, *Joh. 3. 20*. A man that hath a mind to sleep quietly, will cause the curtains to be drawn, and will let some light come in, but shuts out all that or so much as may hinder him from sleeping: so a man having a mind to sleep in some particular sinful course at his

case, will search himself, and let some light come into his mind.

Man's perdition is of himself.

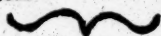
And hence many prophane persons that know much, (their opinions are orthodox, their discourse savory) yet do they know little of themselves, and of those sins and lusts that haunt them, which they must part with; because this light troubleth them, it hinders them from sleeping in their secure estate, and therefore they draw the curtain here. Hence many men that live in those sins of the grossest Usury, finding the gain, and tasting the sweet of that sin, will read all Books, go to all those Ministers they suppose that hold it lawful, and so pick up and gather reasons to defend the lawfulness of the sin; and so because they would not have it to be a sin, find out reasons whereby they think it no sin: but the bottom is this, their will hath got the bribe, and now the understanding plays the Lawyer: and hence men live in the most crying sins, and are sure to perish, because they will not know they are in an error.

When men have tasted the sweetness of sin, they are like bribed Lawyers ready to plead for it.

Secondly, when the Will sets the Understanding a work to extenuate and lessen sin: for many when they see their sin, yet make it small, by looking at the false end of their Optick-glass; they think such small matters never make any breach between the Lord and their souls. Hence they say, *The best man sins seven times a day*; and *Who can say, my heart is clean*? What is the reason that a child of God hath little peace, many times, after commission of small sins? Oh! it is because they

2.
Wicked men will lessen and excuse their sins, &c.

Mans' perdition is of himself.



3.

When men are willfully ignorant, they never fear their estates.

see the horrible nature of the least sin; small wrongs against so dear, so great a Friend as the Lord is, it cuts their hearts: yet a carnal heart is never troubled for great sins, because they make a light matter of them.

Thirdly, willful ignorance of the horrible wrath of God. Hence men rush on in sin as the horse into the battle. Hence men never fear their estates, because they know not God's wrath hanging over them. Coldest snakes, when they are frozen with cold, never sting nor hurt, one may carry a nest of them in his bosom; but bring them to the fire, then they hiss and sting: So sin, when it is brought near God's wrath, (that devouring fire) it makes men cry out of themselves, Then I am undone; Oh! I am a lost creature; but being not thus heated, sin never makes a man cry out of himself.

These are the causes why men are ignorant of their woful, miserable estate; which *Ignorance* is the first Rock, or the first powder-plot, that spoils thousands.

Yet there are three more dangerous, because more secret.

II.

The second Reason why men ruine themselves is carnal Security.

Now followeth the second Reason of man's ruine, by reason of man's *carnal security*, whereby men cannot be affected with, nor so much as have hearts to desire to come out of their misery when they know it: for if a man's mind understand his misery, yet if the heart be hard or sleepy, and not affected, loaden, wounded, humbled, and made to groan under it, he will never greatly care to come out of it,

it, *Isa. 29. 9, 10.* Now this is the estate of man's perdition; he doth know his misery, but by reason of the sleepy, secure, senseless spirit of slumber, he never feels it, nor mourns under it, and so comes not out of it.

Now the reasons of this security are these

1. Because God pours not out the full measure of his wrath upon men, because he kindles not the pile of wrath that lies upon men, it's reserved, and concealed, *not revealed from*

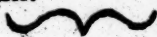
Heaven; and so long, let God frown, Ministers threaten, and smaller judgments drop, yet they will never seek shelter in Jesus Christ, but sleep in their sins; until God rain down floods of horreur, blood, fire, until God's arrows stick in mens hearts, they will never seek out of themselves unto Jesus Christ, *Eccles. 8. 11.* So long as God's plagues were upon *Pharaoh*, he giveth fair words, and *Moses* must be sent to pray for him; but when God's hand is taken away, now *Pharaoh's* heart is hardned. So, so long as God's sword is in his Scabbard, men have such stout hearts that they will never yield; God must wound, and cut deep, and stab, and thrust to the very heart, else men will never yield, never awake; till God's fists be about mens ears, and he is dragging them to the stake, men will never awake, and cry for pardon and deliverance out of their woful estate.

So long as God's wrath lies upon men, they give good words; but when it is removed, they harden their hearts as *Pharaoh*.

Secondly, because if they do in part feel, and so fear God's wrath, they put away the evil day far from them, they hope they shall do better hereafter, and repent some other

Reas. 2. Why men ruine themselves.

Man's perdition is of himself.



time; and therefore they say, Soul, eat, drink, follow thy sports, cups, queans, thou hast a treasure of time which shall not be spent in many years, *Isa. 22. 12, 13.* that look as it is with the Wax, let it be of never so pliable a disposition, and the fire never so hot, yet if it be not brought near the fire, and be held in the fire, it never melts, but still remains hard: so is it here; let a man or woman have never so gentle or pliable a nature, and let God's wrath be never so hot and dreadful in their judgments, yet if they make not the day of wrath present to them, if they see it not ready every moment to light upon their hearts, they are never melted, but they remain hard-hearted, secure, sleepy wretches, and never groan to come out of their woful estate. And this is the reason why many men, that have guilty consciences, though they have many secret wishes and purposes to be better, yet never cry out of themselves, nor ever seek earnestly for mercy, till they lie upon their death-beds; and then, Oh the promises they ply God with! *Try me, Lord, and restore me once more to my health and life again, and thou shalt see how thankful I will be;* because that now they apprehend wrath and misery near unto them, *Heb. 3. 13.*

Reason 3. Why men ruine themselves.

Thirdly, because they think they can bear God's wrath, though they do conceive it near at hand, even at the very doors: men think not that hell is so hot, nor the Devil so black, nor God so terrible as indeed he is. And hence we shall observe the Prophets pre-

sent God's wrath as a thing intollerable before the eyes of the people, that thereby they might quench all those cursed conceits of being able to bear God's wrath, *Nahum* 1. 9.

Man's perdition is of himself.

And hence we shall have many men desperately conclude, They will have their swing in sin, and if they perish, they hope they shall be able to bear it; *it is but a damning*, they think, and hence they go on securely. Oh poor wretches: the Devil scares and fears all the World, and at God's wrath the Devils quake; and yet secure men fear it not, they think Hell is not so terrible a place.

Fourthly, because they know no better an estate. Hence though they feel their woful and miserable condition, yet they desire not to come out of it. Although men find hard lodging in the World, hard times, hard friends, hard hearts, yet they make a shift with what they find in this miserable Inn, until they come to Hell: for such a man pursued by outward miseries or inward troubles, there stays. Oh miserable man, that makes shift till he comes to Hell! They may hear of the happy estate of God's people, but not knowing of it experimentally, they stay where they are, *Job* 4. 14.

Reason 4.

Why men ruine themselves;

Take a Prince's child, and bring it up in a base house and place, it never aspires after a Kingdom or Crown: so men hatcht in this World, knowing no better an estate, never cast about them to get a better inheritance than that they scramble for here. Wives mourn for the long absence of their beloved

Huf.

Man's perdition is of himself.

Wicked men take more pleasure in lusts than in the fellowship of God and Christ

Reason 5. Why men ruine themselves.

Husbands, because they know them and their worth: God may absent himself from men weeks, months, years; but men shed not one tear for it, because they never tasted the *sweetness* of his *presence*. It is strange to see men take more content in their cups and cards, pots and pipes, dogs and hawks, than in the fellowship of God and Christ, in Word, in Prayer, in Meditation, which Ordinances are burthens and prisons unto them. What is the reason of it? Is there no more *sweetness* in the presence of God's smiling in Christ, than in a filthy Whore? Yes, but they know not the worth, sweetness, satisfying goodness of a God. Some Sea fish, (they say) if once they come into fresh water, will never return again, because they now tast a difference between those brackish, and sweet waters: So it is here; if men did but once tast the happiness of God's people, they would not for a thousand worlds be one half hour in their wild loose sea again.

5. Because if they do know a better estate, yet their present pleasures, their sloth doth so bewitch them, and God's denials when they seek unto him do so far discourage them, that they sleep still securely in that estate. A slothful heart, bewitch'd with present ease, and pleasures and delights, considering many a tear, many a prayer must it make, many a night must it break its sleep, many a weary step must it take towards Heaven and Christ, if ever it come there, grows discourag'd and deaded, & hard-hearted in a sleepy estate, and had rather have

The Sincere Convert.

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have a Bird in the hand than two in the Bush. The Israelites wished that they were at their Onions and Garlick again in Egypt. Was there no Canaan? Yes, but they wished so, because there were Walls built up to Heaven, and Gyants, Sons of Anak, in the Land, difficulties to overcome. O sloathful hearts! Secondly, because God sometimes put them to streights, and denied them what they sought for, they were of such a waspish, testy, sullen spirit, that, because the Lord had them not always on his knees, they would run away. So many a man meets with sorrow enough in his sinful, drop-sick, drunken estate; he hears of Heaven and a better estate, yet why goes he to his Lusts and flesh-pots again? Oh, because there are so many difficulties, and blocks, and hindrances in his way; and because they pray, and find not ease, therefore they eat, drink, laugh, sport, and sleep in their miserable estate still, *Matth. 7. 14.* Therefore men walk in the broad way, because the other way to life is streight and narrow; it is a plague, a burthen, a prison, to be so strict: men had rather sit almost an hour in the stocks, than be an hour at prayer; men had rather be damned at last, than sweat it out, and run through the race to receive a Crown: and hence men remain secure.

Man's perdition is of himself.



Sixthly, because of the strange, strong power of sin, which bears that sway over mens souls, that they must serve it, as Prisoners stoop to their Gaolers, as Soldiers that have taken their pay, *their pleasure of sin*, must follow

Reason 6.

Why men ruine themselves.

Rom. 1. ult.

Man's Perdition is of himself.



Reason 7. Why men ruine themselves.

Reason 8. Why men ruine themselves.

low it as their Captain, though they go marching on to eternal ruine; nay, though doomsday should be to morrow, yet they must and will serve their Lusts. As the *Sodomites*, when they were smitten with blindness, which tormented their eyes, as though they had been pricked with thorns, (for so the *Hebrew* word signifies) even when destruction was near, they groped for the door. Men cannot but sin, though they perish for sin: hence they remain secure.

Seventhly, despair of God's mercy. Hence, like *Cain*, Men are Runagates from the face of God: men think they shall never find mercy when all is done, hence they grow desperately sinful; like those *Italian Senators*, that despairing of their lives, when upon submission they had been promised their lives, yet being conscious of their Villany, made a curious Banquet, and at the end of it every man drank up his glass of Poyson, and killed himself: so men feeling such horrible hard hearts, and being privy to such notorious sins, they cast away lives, and Heaven and Soul, for lost, and so perish wofully, because they lived desperately, and so securely.

Eighthly, because men nourish a blind, false, flattering hope, of God's mercy: hence many knowing and suspecting that all is naught with them, yet having some hope they *maybe in a good estate, and God may love them*, hence they lye down securely, and rest in their flattering hope. Hence observe, those people that seldom come to a conclusion, to a point, that

that either they are in the state of grace, or out of it, that never come to be affected, but remain secure in their condition, they commonly grow to this desperate conclusion, *That they hope God will be merciful unto them; if not, they cannot help it*: like the man that had on his Target, the picture of God and the Devil; under the first he writ, *Si tu non vis, If thou wilt not*; under the other he writ, *Ipse rogat, here's one will*.

Man's Perdition is of himself.

Ninthly, because men bring not their hearts under the hammer of God's Word to be broken, they never bring their consciences to be cut. Hence they go on still securely with festered Consciences. Men put themselves above the Word, and their hearts above the Hammer; they come not to have the Minister to humble them, but to judge of him, or to pick some pretty fine thing out of the Word, and so remain secure sots all their days: for if ever thy heart be broken, and thy conscience be awaked, the Word must do it: but people are so Sermon-trodden, that their hearts, like foot-paths, grow hard by the Word.


Reason 9. Why men ruine themselves.

Tenthly, because men consider not of God's wrath daily, nor the horrible nature of sin, men chew not these pills: Hence they never come to be affected nor awakened.

Reas. 10. Why men ruine themselves.

Awaken therefore all you secure creatures; feel your misery, that so you may get out of it. Dost thou know thine estate is naught, and that thy condemnation will be fearful, if ever thou dost perish? and is thine heart secretly secure, so damnably dead, so desperately hard, that

Man's Perdition is of himself.



Men mourn for the loss of Goods, but not for the loss of God.

Quest.

Answ.

How to get a broken heart.
Two things harden the heart.

that thou hast no heart to come out of it? What? no sighs, no tears? canst thou carry all thy sins upon thy back, like *Sampson* the gates of the City, and make a light matter of them? Dost thou see Hell-fire before thee, and yet wilt venture? art thou worse than a Beast, which we cannot beat nor drive into the fire, if there be any way to escape? Oh, get thy heart to lament and mourn under thy miseries, who knows then but the Lord may pity thee? But Oh hard heart! thou canst mourn for losses and crosses, burning of goods and houses; yet though God be lost, and his Image burnt down, and all is gone, thou canst not mourn. If thine heart were truly affected, the Pillow would be washed with thy tears, and the Wife in thy bosom would be witness of thy heart-breakings at mid-night, for those sins which have grieved the Spirit of God many a time; thou couldst not sleep quietly nor comfortably without assurance. If you were sick to Death, Physicians should hear how you do; and if you were humbled, we should have you in the bitterness of your spirit cry out, *What shall we do?* But know it, thou must mourn here or in hell. If God broke *David's bones* for his adultery, and the Angels backs for their pride: the Lord, if ever he saves thee, will break thine heart too.

Quest. but thou wilt say, How shall I do to get my heart affected with my misery?

Answ. 1. Take a full view of thy misery.
4. Take special notice of the Lords readiness and willingness to receive thee yet un-

to

to mercy. For two things harden the heart.

1. *False hope*, whereby a man hopes he is not so bad as indeed he is. 2. *No hope*, whereby a man, when he sees himself so notoriously bad, thinks there is no willingness in the Lord to pardon or receive such a Monster of Men to mercy. And if neither the hammer can break thy stony heart, nor the Sun-shine of mercy melt it, thou hast a heart worse than the Devil, and art a spectacle of the greatest misery, 1. in regard of sin. 2. in regard of Gods wrath.

First, in regard of sin. Thou hast sinned, and that grievously, against a great God: thou makest no great matter of this; no? but though it be no load to thee, it is a load on the Lord's heart, *Isa.* 1. 24. and time will come he will make the whole sinful World, by Rivers of fire and blood, to know what an evil it is.

For 1. In every sin thou dost strike God and sling a Dagger at the Heart of God. 2. In every sin thou dost spite against God: for if there were but *one* only thing wherein a man could do his friend a displeasure, was not here spite seen if he did that thing? Now tell me, hath not the Lord been a *good friend* unto thee? Tell me, wherein hath he grieved thee? And tell me, in what one thing canst thou please the Devil, and do God a displeasure, but by sin? Yet, O hard heart! thou makest nothing of it. But consider thirdly, in every sin thou dost dethrone God, and settest thy self above God: for in every sin this question

Man's Perdition is of himself.

That heart is hard, that neither mercy nor judgement will break.

1.

1.
2.

3.
Men by sinning set up their own will above God's.

Man's Perdition is of himself.



tion is put, *Whose Will shall be done, God's Will or Man's?* Now man by sin sets his own will above the Lord's, and so kicks God (blessed for ever, adored of millions of Saints and Angels) as filth under his feet. What, will this break your hearts?

2.
God's Wrath, the certainty of it.

Consider then of Gods wrath, the certainty of it, the unsupportableness of it, how that dying in thy sins, and secure estate, it *shall fall*; for when men cry *Peace, Peace*, then cometh *sudden destruction at unawares*. Pray therefore to God to reveal this unto thee, that thine heart may break under it. Secondly, consider the Lords mercy and readiness to save thee, who hath prepared mercy, and intreats thee to take it, and waiteth every day for thee to that end.

1 Thef. 5. 3, 4.

2 Cor. 5. 19.

3.
The third general reason of man's ruine.

The third reason of man's ruine is, that *carnal Confidence* whereby men seek to save themselves, and to scramble out of their miserable estate by their *own duties and performances*, when they do feel themselves miserable: the Soul doth as those, *Hosea 5. 13*. Men when they be wounded and troubled, they never look after *Jesus Christ*, but go to their own waters to heal themselves; like hunted Harts when the Arrow is in them, *Rom. 9. 31, 32*.

For the opening of this point, I shall shew you these two things.

Wherein mens resting in Duties appears.

1. Wherein this resting in *Duties* appears.
2. Why men rest in *themselves*.

First, this resting in *Duties* appears in these ten degrees.

1.

1. The

1. The Soul of a poor sinner, if ignorant-ly bred and brought up, rests confidently in superstitious vanities. Ask a *devout Papist* how he hopes to be saved; he will answer by his good works: but enquire farther, what are these good works; why, for the most part superstitious ones of their own inventions, (for the Crow thinks her own bird fairest) as Whipping themselves, Pilgrim-age, Fasting, Mumbling over their *Pater-nosters*, Bowing down to Images and Crosses.

Man's Perdition is of himself.

1.

2. Now these being Banished from the Church and Kingdom, then men stand upon their titular Profession of the true Religion, although they be Devils incarnate in their lives. Look up and down the Kingdom, you shall see some roaring, drinking, dicing, carding, Whoreing, in Taverns, and blind Ale-houses; others belching out their oaths, their mouths ever casting out, like *raging Seas*, filthy frothy speeches; others like *Ismaels*, scoffing at the best men: yet these are confident they shall be saved. Why (say they) they are no Papists; hang them, they will dye for their Religion, and rather burn than turn, by the grace of God. Thus the *Jews* boasted they were *Abraham's seed*: so our carnal people boast; Am not I a good Protestant? am not I Baptized? do I not live in the Church? and therefore resting here, hope to be saved. I remember a Judge, when one pleaded once with him for his life, that he might not be hanged, because he was a Gentleman; he told him that therefore he should have the Gallows made higher

2.
Men stand upon their titular profession of Religion.

Zeph. 3. 11.

Man's Perdition is of himself.

Mens condemnation will be greater for living debauchedly where the Gospel is Preached.

3.
If no Peace come from titular Profession, men flye to their good insides.

higher for him : so when thou pleadest, I am a Christian, and a good Protestant, (yet thou wilt drink, and swear, and whore, neglect Prayer, and break God's Sabbath) and therefore thou hopest to be saved ; I tell thee, thy condemnation shall be greater, and thy Plagues in Hell the Heavier.

3. If men have no peace here, then they flie to and rest in the goodness of their insides. You will have many a man, whom if you follow to his Chamber, you shall find very devout, and there pray heartily for the mercy of God, and forgiveness of sins ; but follow them out of their Chamber, watch their discourse, you shall find it frothy and vain, and now and then powdered with *faith* and *truth*, and obscene speeches. Watch them when they are crost, you shall see them as angry as Wasps, and swell like Turkeys, and so spit out their venome like Dragons. Watch them in their Journeys, and you shall see them shoot into an Ale-house, and there swill and swagger, and be familiar with the scum of the Countrey for Profaneness, and half drunk too sometimes. Watch them on the Lords day, take them out of the Church once, and set aside their best Cloaths, and they are then the same as at another time ; and because they must not work nor sport that day, they think they may with a good Conscience sleep the longer in the morning. Ask now such men how they hope to be saved, seeing their lives are so bad ; they say, though they make not such shews, they know what good Prayers they

they make in private, their hearts (they say) are good. I tell ye, Brethren, he that trusteth to his own heart, and his good desires, and so resteth in them, is a fool. I have heard of a man that would haunt the Taverns, and Theatres, and Whore-houses, at *London* all day; but he durst not go forth without private Prayer in a morning, and then would say at his departure, *Now Devil, do thy worst*; and so used his Prayers (as many do) only as charms and spells against the poor, weak, cowardly Devil, that they think dares not hurt them, so long as they have good hearts within them, and good Prayers in their Chambers. And hence they will go near to raile against the Preacher as an harsh Master, if he do not comfort them with this, *That God accepts of their good desires*.

Man's perdition is of himself.

4. If their good hearts cannot quiet them, but Conscience tells them they are unsound without, and rotten at *core* within, then men fall upon Reformation; they will leave their whoring, drinking, cozening, gaming, company-keeping, swearing, and such like roaring sins: and now all the Countrey saith he is become a new man, and he himself thinks he shall be saved, *2 Pet. 2. 22*. They escape the pollutions of the World, as swine that are escaped and washed from outward filth, yet the swinish nature remains still. Like Mariners that are going to some dangerous place ignorantly, if they meet with storms, they go not backward, but cast out their goods that endanger their Ship, and so go forward still:

4. If no comfort come from their good insides, they reform some gross sins.

Man's perdition is of himself.



so many a man going towards Hell, is forced to cast out his lusts and sins, but he goeth on in the same way still for all that. The wildest beasts (as Stags) if they be kept waking from sleep long, will grow tame: so conscience giving a man no rest for some sins he liveth in, he groweth tame; he that was a wild Gentleman before, remains the same man still, only he is made tame now, that is, civil and smooth in his whole course: and hence they rest in reformation. Which reformation is, commonly, but from some troublesome sin, and it is because they think it is better following their Trade of sin at another market; and hence some men will leave their *drinking and whoring*, and turn *coverous*, because there is more gain at that Market: sometimes it is because sin hath left them, as an old man.

If no comfort in reforming gross sins, they flie to Humiliation, repentance, &c.

5. If they can have no rest here, they get into another starting hole, they go to their *Humiliations, Repentings, Tears, Sorrows, and Confessions*. They hear a man cannot be saved by reforming his life, unless he come to afflict his Soul too; he must sorrow and weep here, or else cry out in Hell hereafter: hereupon they betake themselves to their sorrows tears, confession of sins; and now the wind is down, and the tempest is over, and they make themselves safe. *Mat. 11. 21. They would have repented, that is, the Heathen, as Beza speaks; when any wrath was kindled from Heaven, they would go to their sack-cloth and sorrows, and so thought to pacifie God's anger again,*

again, and here they rested: so it is with many a man; many people have sick fits and qualms of Conscience, and then they do as Crows, that give themselves a Vomit by swallowing down some stone when they are sick, & then they are well again; so when men are troubled for their sins, they will give themselves a vomit of *Prayer*, a vomit of *Confession* and *Humiliation*, *Isa. 58.5*. Hence many, when they can get no good by this Physick, by their *sorrows* and *tears*, cast off all again; for making these things their God and their Christ, they forsake them, when they cannot save them, *Mat. 3. 14*. More are driven to Christ by the sense of the burthen of an hard, dead, blind, filthy heart, then by the sense of *sorrows*; because a man rests in the one, *viz.* in *sorrows*, most commonly, but trembles and flies out of himself when he feels the other. Thus men rest in their Repentance: and therefore *Austin* hath a pretty speech which sounds harsh, that *Repentance damneth more then sin*; meaning, that thousands did perish by resting in it; and hence we see among many people, if they have large affections, they think they are in good favour; if they want them they think they are castaways, when they cannot mourn nor be affected as once they were, because they rest in them.

Man's Perdition is of himself.

More driven to Christ by a hard heart, then by a sorrowful heart.

6. If they have no rest here, then they turn *moral men*, that is, strict in all the duties of the moral Law, which is a greater matter then reformation, or Humiliation; that is, they grow very just & square in their dealings

6. If no comfort in humiliation, they turn moral men.

Man's perditi-
on is of him-
self.

with men, and exceeding strict in the duties of the first Table toward God, as *fasting, prayer, hearing, reading, observing the Sabbath* and thus the *Pharisees* lived, and hence they are called, *The strict Set of the Pharisees*. Take heed you mistake me not; I speak not against strictness, but against resting in it: for except your Righteousness exceed theirs, you shall not enter into the Kingdom of Heaven. You shall find these men fly from base persons and places, like the Pest-houses, commend the best Books, cry down the sins of the time, and cry against civil or moral men (the eye sees not it self) and cry up zeal and forwardness. Talk with him about many moral duties that are to be done towards God or Man, he will speak well about the excellency and necessity of it, because his trade and skill whereby he hopes to get his living and earn eternal life, lieth there: But speak about Christ, and living by Faith in him and from him, and bottoming the soul upon the promises, (pieces of Evangelical righteousness) he that is very skilful in any point of controversie is as ignorant almost as a Beast, when he is examined here. Hence, if Ministers preach against the sins of the times, they commend it for a special Sermon, (as it haply deserves too;) but let him speak of any spiritual, inward, soul-working points, they go away and say, he was in their judgment confused and obscure, for their part they understood him not. Beloved, pictures are pretty things to look on, and that's all the goodness

of them : so these men are, (as Christ looked on and loved the natural young man in the Gospel) and that is all their excellency. You know, in *Noahs Flood*, all that were not in the Ark, though they did climb and get to the top of the tallest mountains they were drowned : so labour to climb never so high in Morality, and the duties of both Tables, if thou goest not into Gods Ark, the Lord Jesus Christ, thou art sure to perish eternally.

7. If they have no rest here in their *Morality*, they grow hot within, and turn marvelous zealous for good causes and courses, and there they stay, and warm themselves at their own fire : thus *Paul, Phil. 3.6. was zealous*, and there rested. They will not live as many do, like Snails in their shells ; but rather than they will be damned for want of doing, they are content to give away their estate, children, any thing almost, to get pardon for the sin of their soul, *Mich. 6. 7.*

8. If they find no help from hence, but are forced to see and say, *When they have done all, they are unprofitable servants*, and they sin in all that which they do ; then they rest in that which is like to *Evangelical obedience*, they think to please God by mourning for their failings in their good duties, desiring to be better, and promising for the time to come to be so, and therein rest, *Deut. 5. 29.*

9. If they feel a want of all these, then they dig within themselves for power to leave sin, power to be more holy and humble, and so think to work out themselves in time

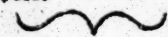
Man's perdition is of himself.

7.
If no comfort in Morality, they turn zealous for good causes, *Rom. 2. 10.*

8.
If no comfort from zeal in good causes, they turn to mourning for their failings.

9.
If no comfort in their mourning for their failings, they seek for power in themselves to be more holy.

Man's perdition is of himself.



10. If no comfort in themselves, they go to Christ like Hirelings, for their own ends.

The confession of Papists in three particulars.

out of this estate; and so they dig for Pearls in their own dunghills, and will not be beholden to the *Lord Jesus*, to live on him in the want of all. They think to set up themselves out of their own stock, without *Jesus Christ*, and so, as the Prophet *Hosea* speaks, *Hof. 14. 3, 4.* think to save themselves by their riding on horses, (that is) by their abilities.

10. If they feel no help here, then they go unto Christ for grace and power to leave sin and do better, whereby they may save themselves; and so they live upon Christ, that they may live of themselves; they go *into* Christ, they get not *into* Christ, *Psal. 78. 34, 35.* like hirelings that go for power to do their work, that they may earn their wages. A Child of God contents himself with, and lives upon the Inheritance it self, the Lord in his free mercy hath given him. But now we shall see many poor Christians that run in the very road the Papists devoutly go to Hell in.

First, the Papist will confess his misery, that he is (and all men are) by nature a child of wrath, and under the power of sin and Satan.

Secondly, they hold Christ is the only Savior.

Thirdly, That this Salvation is not by any righteousness in a Christ, but righteousness from a Christ, only by giving a man power to do, and then dipping mens doings in his blood, he merits their life. Thus the wisest and devoutest of them profess, as I am able to manifest. Just so do many Christians live. First, they feel themselves full of sin, and are sometimes tired and weary of themselves for their

their vile hearts, and they find no power to help themselves. Secondly, hereupon hearing that only Christ can save them, they go unto Christ to remove those sins that tire them and load them, that he would enable them to do better then formerly: Thirdly, if they get these sins subdued and removed, and if they find power to do better, then they hope they shall be saved. Whereas thou mayest be damned, and go to the Devil at the last, although thou dost escape all the pollutions of the World, and that not from thy self and thy own strength, but from the knowledg of *Jesus Christ*, 2 Pet. 2. 20. I say, wo to you for ever if you die in this estate. It is with our Christians in this case as it is with the *Ivy*, which clasps & groweth about the Tree, and draws sap from the Tree, but it grows not one with the Tree, because it is not ingrafted into the Tree: So many a Soul cometh to Christ, to suck juyce from Christ to maintain his own berries, (his own stock of grace:) alas! he is but *Ivy*, he is no member or branch of this Tree, and hence he never gows to be one with Christ.

Man's perdition is of himself.

It is with many Christians as with *Ivy*, they get sap from Christ, but grow not one with Christ because not ingrafted.

Secondly, Now the reasons why men rest in their duties are these.

First, because it is natural to a man out of Christ to do so. *Adam* and all his posterity were to be saved by his doing, *Do this, and live*; work, and here is thy wages; win Life, and wear it: Hence all his Posterity seeks to this day to be saved by *doing*; *Like Father, like Son*. Now to come out of all duties truly to a

2.
Why men do rest in their good duties.
Reason 1.

It is natural to say, *do this and live.*

M 4

Christ,

Man's perdition is of himself.

Christ hath not so much as a coat in *innocent*, much less *corrupted* nature: hence men seek to themselves. Now as it is with a Bankrupt, when his *stock is spent*, and his *estate cracked*, before he will turn Prentice, or live upon another, he will turn Pedler of small wares, and so follow his old Trade with a less *stock*: so men naturally follow their old Trade of *Doing*, and hope to get their living that way; and hence having no experience of trading with Christ by *Faith*, live of themselves. *Sampson*, when all his strength was lost, would go to shake himself as at other times: so when mens strength is lost, and God and Grace is lost, yet men will go and try how they can live by shifts and working for themselves still.

Reason. 2.
Ignorance of
Christ's Righteousness.

Secondly, because men are ignorant of *Jesus Christ* and his Righteousness. Hence men cannot go unto him, because they see him not; hence they shift as well as they can for themselves by their duties, *Joh. 4. 14.* Men seek to save themselves by their own swimming, when they see no cable cast out to help them.

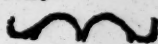
Reason 3.
Good duties
the natural
way of pleasing
God.

Thirdly, because this is the easiest way to comfort the heart, and pacify conscience, and to please God, as the soul thinks; because by this means a man goes no farther than himself.

Now in forsaking all duties, a soul goes to Heaven quite out of himself; and there he must wait many a year, and that for a little, it may be. Now if a fainting man have *Aqua-vite*

at his bed's head, he will not knock up the shop-keeper for it. Men that have a Balsam of their own to heal them will not go to the Physician.

Man's perdition is of himself.



Fourthly, because by virtue of these duties a man may hide his sin, and live quietly in his sin, yet be accounted an honest man: as the whore in *Prov. 7. 15, 16.* having performed her vows, can intice without suspicion of men, or check of conscience: so the *Scribes* and *Pharisees* were horribly covetous, but their long prayers covered their deformities, *Matth. 23. 14.* And hence men set their duties at a higher rate than they are worth, thinking they shall save them, because they are so useful to them. Good duties, like new apparel on a man pursued with hue and cry of conscience, keep him from being known.

Reas. 4.
By good duties sin may be kept in.

Take heed of resting in duties. Good duties are mens money, without which they think themselves poor and miserable; but take heed that you and your money perish not together, *Acts 8. 20.* The paths to hell are but two. The first is the path of *Sin*, which is a dirty way. Secondly, the path of *Duties*, which (rested in) is but a clearer way. When the *Israelites* were in distress, *Judg. 10. 14.* the Lord bids them go to the gods they served; so when thou shalt lie howling on thy death-bed, the Lord will say, go unto the good prayers and performances you have made, and the tears you have shed. Oh, they will be miserable comforters at that day.

Use.
Not to rest in good duties.

Object. But I think thou wilt say, No true Chri-

Object.

Man's Perdition is of himself.

Answ.

Difference between trusting and resting in duties.

Christian man hopes to be saved by his good works and duties, but only by the mercy of God, and merits of Christ.

Answ. It is one thing to trust to be saved by duties, another thing to rest in duties. A man trusts unto them, when he is of this opinion, that only good duties can save him: A man rests in duties, when he is of this opinion, that only Christ can save him, but in his practice he goeth about to save himself. The wisest of the Papists are so at this day, and so are our common Protestants. And this is a great subtilty of the heart: that is, when a man thinks he cannot be saved by his good works and duties, but only by Christ, he then hopeth, because he is of this opinion, that when he hath done all, he is an unprofitable servant, (which is only an act or work of the judgment informed aright) that therefore, because he is of this opinion, he shall be saved.

But because it is hard for to know when a man rests in duties, and few men find themselves guilty of this sin, which ruines so many, I will shew two things.

1. The Signs of a man's resting in duties.
2. The Insufficiency of all duties to save men; that so those that be found guilty of this sin may not go on in it.

I.

Signs of mens resting in duties.

First, for the Signs whereby a man may certainly know when he rests in his duties, which if he do (as few professors especially but they do) he perisheth eternally.

Sign 1.

First, Those that yet never saw they rested in them, they that never found it an hard matter

matter to come out of their duties. For it's most natural for a man to stick in them, because nature sets men upon duties; hence it's a hard matter to come out of resting in duties: For two things keep a man from Christ.

Man's Perdition is of himself.

1. *Sin.* 2. *Self.* Now as a man is broken off from *sin*, by seeing and feeling it, and groaning under the power of it; so is a man broken from *himself*. For men had rather do any thing than come unto Christ, there is such a deal of *self* in them. Therefore if thou hast no experience, that at some time thou hast rested too much in thy duties, and then didst groan to be delivered from these intanglements, (I mean not from the *doing* of them, this is *Familiarism* and profaneness, but from *resting* in the bare performance of them) thou dost rely upon thy duties to this day.

2 Things keep us from Christ.

2. Those rest in duties that prize the bare performance of duties wonderfully; for those duties that carry thee out of thy self unto Christ, make thee to prize Christ. Now tell me, dost thou glory in thy self? Now I am some-body: I was *ignorant, forgetful, hard-hearted*; now I understand and remember better, and can sorrow for my sins: If thou dost rest here, thy duties never carried thee farther than thy *self*. Dost thou think, after that thou hast prayed with some life; now I have done very well? and now thou dost verily think (meaning, for thy duties) the Lord will save thee, though thou never come to Christ, and sayst, as he in another case, Now I hope the Lord will do good to me, seeing I have

Sign 2. A 'prizing of bare performance of duties.

got

Man's Perdition is of himself.

Phil. 3. 8.
Good duties must be counted loss in comparison of Christ.

Sign 3:
An insensibility of our own emptiness.

got a Priest into my house, Judg. 17. 13. Dost thou enhance the price of Duties thus, that thou dost dote on them? then I do pronounce from God, thou dost rest in them. *These things* (saith Paul) *I counted gain*, (that is, before his conversion to Christ, he prized them exceedingly;) but now I account them loss. And this is the reason why a child of God commonly after all his prayers, tears and confessions, doubts much of *God's love towards him*; whereas another man, that falleth short of him, never questions his estate: the first sees much rottenness and vileness in his best duties, and so judgeth meanly of himself; the other, ignorant of the vileness of them, prizeth them, and esteemeth highly of them, and setting his Corn at so high a price, he may keep them to himself; the Lord never accepteth them, nor buyeth them at so high a rate.

Thirdly, those that never came to be sensible of their poverty and utter emptiness of all good: for so long as a man hath a penny in his purse, that is, feels any good in himself, he will never come a begging unto Jesus Christ, and therefore rests in himself. Now didst thou never feel thy self in this manner poor? viz. I am as ignorant as any beast, as vile as any Devil: Oh Lord, what a nest & litter of sin and rebellion lurks in my heart! I once thought at least my heart and desires were good, but now I feel no spiritual life. Oh dead heart! I am the poorest, vilest, basest, and blindest creature that ever lived. If thou dost not thus feel thy self poor, thou never camest out of thy duties; for

for when the Lord bringeth any man to Christ he brings him *empty*, that so he may make him beholden to *Christ* for every *far-thing-token*. Man's Perdition is of himself.

Fourthly, those that gain no *Evangelical righteousness* by duties rest in duties; I say, *Evangelical righteousness*, that is, more prizing of acquaintance with, desire after, loving and delighting in union with the Lord *Jesus Christ*: for a moral man may grow in *Legal righteousness* (as the stony and thorny-ground, seed sprang up and increased much, and came near unto maturity) and yet rest in duties all this while. For as 'tis with Tradesmen, they rest in their buying and selling, though they make no gain of their Trading: now *Jesus Christ* is a *Christian's* gain, *Phil. 1. 21.* and hence a child of God asks himself after Sermon, after Prayer, after Sacrament, *What have I gained of Christ? Have I got more knowledge of Christ, more admiring of the Lord Jesus?* Now a carnal heart, that rests in his duties, asketh only what he hath done, as the Pharisee, *I thank God I am not as other men, I fast twice a week, I give alms,* and the like; and thinks verily he shall be saved, because he prays, and because he hears, and because he reforms, and because he sorrows for his sins, that is, not because of the gaining of Christ in a duty, but because of his naked performance of the duty: And so they are like that man that I have heard of, that thought verily he should be rich, because he had got a Wallet to beg: so men, because they perform duties, think verily

Isa. 66. 2.

Sign 4.

A Legal, not an Evangelical righteousness.

Man's Perdition is of himself.

We must let all our duties down into Christ, and draw from his fulness.

Sign 5.

When our duties make us sin more boldly.

rily they shall be saved. No such matter; let a man have a Bucket made of Gold, doth he think to get water because he hath a Bucket? No, no; he must let it down into the Well, and draw up water with it: so must thou let down all thy duties into Christ, and draw light and life from his fulness, else, though thy duties be golden duties, thou shalt perish without *Christ*. When a man hath bread in his Wallet, and got water in his Bucket, he may boldly say, So long as these last I shall not famish: so mayst thou say, when thou hast found and got Christ in the performance of any duty, So long as Christ's life lasteth I shall live; as long as he hath any wisdom or power, so long shall I be directed and enabled in well-doing.

Fifthly, if thy duties make thee sin more boldly, thou dost then *rest in duties*: for those duties which carry a man out of *himself* unto *Christ* ever fetch power again sin; but duties that a man rests in arm him and fence him in his sin, *Isaiah* 1. 14. A Cart that hath no wheels to rest on can hardly be drawn into the dirt; but one that hath wheels cometh loaded through it: so a child of God that hath no wheels, *no duties to rest upon*, cannot willingly be drawn into sin: but another man, though he be loaden with sin, (even sometimes against his conscience) yet having duties to bear him up, goeth merrily on in a sinful course, and makes no bones of sin. When we see a base man revile a great Prince, and strike him, we say, Surely, he durst not do it, unless

unless he had some body to bear him out in it, that he rests and trusts unto: so when we see men sin against the great God, we conceive, Certainly they durst not do it, if they had not some duties to bear them out in it, and to encourage them in their way, that they trust unto.

Man's perdition is of himself.

For, take a *prophane man*, what makes him *drink, swear, cozen, game, whore*? Is there no God to punish? Is there no Hell hot enough to torment? Are there no plagues to confound him? Yes: why sinneth he so then? Oh, he prayeth to God for forgiveness, and sorroweth and repents in secret, (as he saith) and this bears him up in his lewd pranks.

To sin, and ask God forgiveness, is but mean satisfaction.

Take a *moral man*, he knows he hath his failings and his sins, as the best have, and is overtaken sometimes as the best are; why doth he not remove these sins then? He confesseth them to God every morning when he riseth; why is he not more humbled under his sin then? The reason is; he constantly observeth *morning and evening prayer*, and then he craves forgiveness for his failings, by which course he hopes he makes his peace with God; and hence he sinneth without fear, and ariseth out of his falls into sin without sorrow. And thus they see and maintain their sins by their *duties*, and therefore *rest in duties*.

Sixthly, those that see little of their vile hearts by *duties* rest in their duties: for if a man be brought nearer to Christ, and to the light, by *duties*, he will spie out more *moats*;

signs.

When we see not our vile hearts by our duties.

for

Man's Perdition is of himself.

Rom. 7.

Paul when he rested in duties, thought he was alive, when he was dead.

2.
The insufficiency of any duty to save a man appears in three things.

1.
Our best duties are sinful.

Isai. 6. 6.
Man's righteousness like rags.

for the more a man participates of *Christ, his health and life*, the more he feeleth the *vileness and sickness* of sin. As *Paul*, when he rested in duties before his Conversion, before that the *Law* had humbled him, *he was alive*, that is, he thought himself a *sound man*, because his *duties* covered his sins, like fig-leaves. Therefore ask thine own heart, if it be troubled sometimes for sin, and if after thy *praying* and *sorrowing* thou dost grow well, and thinkest thy self safe, and feelest not thy self more vile. If it be thus, I tell thee, thy duties be but fig-leaves to cover thy nakedness, and the Lord will find thee out, and unmask thee one day, and wo to thee if thou dost perish here.

Secondly, therefore behold the *Insufficiency of all duties to save us*; which will appear in these three things, which I speak, that you may learn hereafter never to rest in duties.

First, consider thy best duties are tainted, poisoned, and mingled with some sin, and therefore are most odious in the eyes of an *holy God*, (nakedly and barely considered in themselves.) For if the best Actions of God's people be filthy, as they come from them, then, to be sure, all wicked men's actions are much more filthy and polluted with sin: but the first is true, *All our righteousness is as filthy rags*. for as the fountain is, so is the stream; but the fountain of all good actions (that is, the heart,) is mingled partly with sin, partly with grace; therefore every action participates of some sin, which sins are daggers at God's

God's heart, even when a man is praying and begging for his life; therefore there is no hope to be saved by *duties*.

Man's perdition is of himself.

Secondly, suppose thou couldst perform them without sin, yet thou couldst not hold out in doing, *Isaiah*, 40. 6. *All flesh and the glory thereof is but grass*. So thy best actions would soon wither, if they were not perfect: and if thou canst not *persevere* in performing all *duties perfectly*, thou art for ever undone, though thou shouldst do so for a time. Live like an Angel, shine like a Sun, and at thy last gasp have but an idle thought, comit the least sin, that one rock will sink thee down even in the Haven, though never so richly laden; one sin, like a pen-knife at the heart, will stab thee; one sin, like a little fire stick in the thatch, will burn thee; one act of *treason* will hang thee, though thou hast lived never so devoutly before, *Ezek.* 18. 24. for it's a crooked life, when all the parts of the line of thy life be not straight before Almighty God.

2. The glory of imperfect actions is but as grass.

Thirdly, suppose thou shouldst *persevere*, yet it's clear thou hast sinned grievously already; and dost thou think thine *obedience* for the time to come can satisfy the *Lord* for all those rents behind, for all those sins past? as, can a man that pays his rent honestly every year, satisfy hereby for the old rent not paid in twenty years? All thy *obedience* is a new debt, which cannot satisfy for debts past. Indeed *men* may forgive wrongs and debts, because they be but finite; but the least sin is an infinite evil, and therefore God

Gal. 3. 10.

3. Our good actions will not satisfy for sin past.

Man's perdition is of himself.

God cannot remain God, and forgive sin without satisfaction.

Object.

To what end are our duties?

Answ.

Good duties not to be cast off, but our resting upon them.

Object.

Answ.

We are to perform good duties for three ends.

1. To bring us to Christ.

must be satisfied for it. Men may remit debts, and yet remain men; but the Lord having said, *The soul that sinneth shall die*, and his truth being himself, he cannot remain God, if he forgive it without *satisfaction*. Therefore duties are but *rotten crutches* for a soul to rest upon.

But to what end should we use any duties? cannot a man be saved by his good *prayers*, nor *sorrows*, nor *repentings*? what should we pray any more then? let us cast off all *duties*, if all are to no purpose to save us: as good play for nothing as work for nothing.

Though thy good duties cannot save thee, yet thy bad works will damn thee. Thou art therefore *not* to cast off the duties, but thy *resting* in these duties: thou art not to cast them *away*, but to cast them *down* at the feet of Jesus Christ, as they did their Crowns, *Rev. 4. 10, 11.* saying, If there be any good or graces in these *duties*, it's thine, Lord: for 'tis the Prince's favour that exalts a man, not his own gifts; they came from *his good pleasure*.

But thou wilt say, To what end should I perform duties, if I cannot be saved by them? For these three ends.

1. To carry thee to the Lord Jesus the only Saviour, *Heb. 7. 25.* he only is able to *save* (not *duties*) *all that come unto God* (that is, in the use of means) *by him*. Hear a Sermon, to carry thee to Jesus Christ. Fast and pray, and get a full tide of *affections* in them, to carry thee to the Lord Jesus Christ, that is,

to

to get more *love* of him, more acquaintance with him, more union with him: so sorrow for thy sins, that thou mayst be more fitted for Christ, that thou mayst prize Christ the more: use thy duties as *Noah's Dove* did her wings, to carry thee to the *Ark of the Lord, Jesus Christ*, where only there is rest. If she had never used her wings, she had fallen into the waters: so if thou shalt use *no duties*, but cast them all off, thou are sure to perish. Or as it is with a poor man that is to go over a great water for a treasure on the other side, though he cannot fetch the Boat, he calls for it; and though there be no treasure in the Boat, yet he useth the boat to carry him over to the treasure: so Christ is in Heaven, and thou on earth, he doth not come to thee, and thou canst not go to him; now call for a boat: though there is no grace, no good, no salvation, in a *pitiable duty*, yet use it to carry thee over to the Treasure, the *Lord Jesus Christ*. When thou comest to *hear*, say, Have over, Lord, by this Sermon; when thou comest to *pray*, say, Have over, Lord, by this prayer to a *Saviour*. But this is the misery of people, like foolish lovers, when they are to woe for the Lady, they fall in love with her Hand-maid that is only to lead them to her: so men fall in love with, and dote upon their own duties, and rest contented with the naked performance of them, which are only Hand maids to lead the soul unto the Lord Jesus Christ.

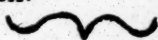
Man's Perdition is of himself.

Good duties are the means by which we come to Jesus Christ.

2.
Good duties are evidences of God's love to us in Christ.

Secondly, use duties as evidencies of *God's*

Man's perdition is of himself.



everlasting love to you when you be in Christ: for the graces and duties of *God's people*, although they be not causes, yet they be tokens and pledges of salvation to one in Christ: they do not save a man, but accompany and follow such a man as shall be saved, *Heb. 6. 9.* Let a man boast of his *joys, feelings, gifts, spirit, grace*, if he walks in the commission of any one sin, or the omission of any one known duty, or in the slovenly ill-favoured performance of duties, this man, I say, can have no assurance without flattering himself, *2 Pet. 1. 8, 9, 10.* Duties therefore being evidences and pledges of salvation, use them to that end, and make much of them therefore. As a man that hath a fair evidence for his *Lordship*, because he did not purchase his *Lordship*, will he therefore cast it away? no, no; because it is an *evidence* to assure him that it is his own, and so to defend him against all such as seek to take it from him, he will carefully preserve the same: So because *duties do not save thee*, wilt thou cast away *good duties*? no, for they are evidences (if thou art in Christ) that the *Lord and mercy* is thine own. Women will not cast away their *Love-tokens*, although they are such things as did not purchase or merit the love of their Husbands, but because they are tokens of his love, therefore they will keep them safe.

3.
Good duties
honour God,
being used.

That God, *the Father of our Lord Jesus Christ*, may be honoured by the performance of these *duties*, therefore use them. Christ shed his blood that he might purchase unto himself

Christ: self a people zealous of good works, Tit. 2. 14. Man's perdition is of himself. Oh, let not the blood of Christ be shed in vain. Grace and good duties are a Christian's Crown; it is sin only makes a man base. Now shall a King cast away his Crown, because he bought not his Kingdom by it? No, because it is his ornament and glory to wear it when he is made a King. So I say unto thee, it is better that Christ should be honoured than thy Soul saved: and therefore perform duties, because they honour the Lord Jesus Christ. Thus use thy duties, but rest not in duties; nay, go out of duties, and match thy soul to the Lord Jesus; take him for better and for worse; so live in him and upon him all thy days.

Fourthly, by reason of man's head-strong Presumption, or false faith, whereby men seek to save themselves by catching hold on Christ, when they see an insufficiency in all duties to help them, and themselves unworthy of mercy: for this is the last and most dangerous rock that these times are split upon. Men make a bridge of their own to carry them to Christ: I mean, they look not after faith wrought by an omnipotent power, which the eternal Spirit of the Lord Jesus must work in them; but they content themselves with a faith of their own forging and framing: and hence they think verily and believe, that Christ is their sweet Saviour, and so doubt not but they are safe, when there is no such matter; but even as dogs they snatch away children

IV.

The fourth general Reason of man's ruine.

Eph, 1. 19.

Man's perdition is of himself.

Men believe no salvation but by Christ, and to think they hold Christ in the hand of faith.

Easier converting a man in *India* than in *England*.

drens bread, and shall be shut out of doors (out of Heaven hereafter for ever) for their labour.

All men are of this opinion, *That there is no salvation but by the merits of Jesus Christ*; and because they hold fast this opinion, therefore they think they hold fast *Jesus Christ* in the hand of faith, and so perish by catching at their own catch, and hanging on their own fancy and shadow. Some others catch hold of Christ before they come to feel the want of faith and ability to believe, and catching hold on him, (like dust on a man's coat, whom God will shake off, or like burs and briars cleaving to ones garment, which the Lord will trample under foot) now say they, they thank God they have got comfort by this means, and though God killeth them, yet they will trust unto him, *Micah 3.11*.

It is in this respect a harder matter to convert a man in *England* than in the *Indies*; for there they have no such shifts and forts against our Sermons, as to say they believe in Christ already, as most amongst us do; we cannot rap off mens fingers from catching hold on Christ before they are fit for him; like a company of Thieves in the street, you shall see an hundred hands scrambling for a Jewel that is fallen there, that have least, nay, nothing to do with it. Every man saith almost, *I hope Christ is mine, I put my whole trust and confidence in him*; and will not be beaten from this: What, must a man despair? must not a man trust unto Christ? Thus men will

will hope and trust, though they have no ground, no graces to prove they may lay hold and claim unto Christ. This *hope* scared out of its wits damns thousands: for I am persuaded, if men did see themselves *Christless* creatures as well as *sinful creatures*, they would cry out, *Lord what shall I do to be saved?*

Man's Perdition is of himself.

This faith is a *precious faith*, 2 Pet. 1. 2. *Precious things* cost much, and we set them at a high rate: if thy faith be so, it hath cost thee many a prayer, many a sob, many a salt tear. But ask most men how they came by their faith in Christ, they say, Very easily. When the Lion sleeps, a man may lie and sleep by it; but when it awakens, wo to that man that doth so: so while God is silent and patient, thou mayst befool thy self with thinking thou dost trust unto God; but wo to thee when the Lord appears in his wrath, as one day he will; for, by virtue of this false faith, men *sinning* take Christ for a *dish-clout*, to wipe them clean again, and that is all the use they have of this faith. They sin indeed but they trust unto Christ for his mercy, and so lie still in their sins. God will revenge with blood and fire, and plagues, this horrible contempt from Heaven.

A precious faith got at a high rate.

While God is silent, we may think we trust in him; but when he appears in his wrath, it will be otherwile.

Hence many of you trust to Christ, as the *Apricock* tree, that leans against the wall, but it's fast *rooted* in the earth: so you lean upon Christ for salvation, but you are *rooted* in the world, *rooted* in your pride, *rooted* in your filthiness still. Wo to you if you perish in

Man's perdition is of himself.

Two things observable.

this estate, God will hew you down as fewel for his wrath, what-ever mad hope you have to be saved by *Christ*. This therefore I proclaim from the God of *Heaven*.

1. You that never felt your selves as unable to believe as a dead man to raise himself, you have as yet no faith at all.

2. You that would get faith, first must feel your inability to believe : and fetch not this slip out of thine own Garden ; it must come down from Heaven to thy soul, if ever thou partakest thereof.

Other things I should have spoken on this large subject, but I am forced here to end abruptly. The *Lord* lay not this sin to their charge who have *stopt my mouth, labouring to withhold the truth in unrighteousness*. And blessed be the good God, who hath stood by his unworthy servant thus long, enabling him to lead you so far, as to shew you the rocks and dangers of your passage to another World.

F I N I S.

